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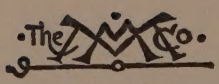

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IS THERE A GOD?

BY

ILION T. JONES

New York

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DEDICATION

"In memory of my mother, whose patient instruction, uncomplaining sacrifices, and exemplary life, were the chief inspiration of the faith herein expressed."

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PREFACE

More than twenty years ago, Dr. Van Dyke, after reviewing the ideas prevalent in the literature of the day, characterized the age as one of doubt. The same careful study of the literature since would reveal that in our day the same doubt and unbelief prevail as in the days of which he wrote. The temporary revival of interest in religion at the outbreak of the war has been followed by a wave of scepticism and a slump in morals and religion.

The one big question which confronts us all at some time is "Is there a God?" What Dr. Swain recently wrote is true of every people as it is of our own. "Those who think that no one honestly doubts the existence of God have a poor knowledge of the facts; because, in many minds, this is the only serious doubt." [1]

This doubt may prove to be either a blessing or a curse. Calvin said, "He is a fool who never doubts." Drummond used to say to the young men of his generation, "Doubts show interest and zeal, and I pity the man here to-night who is cocksure of everything in Christianity. . . . Doubt is one of the most blessed states a man can be in. It is the purifier of thought. Until he has doubted and then thought, faith to a man is merely credulity. . . . No man can live in this nineteenth century and not have doubts. Men don't understand, and when they don't understand

[1] See Swain, "What and Where Is God," p. 5.

they doubt." [1] Whether men shall remain in doubt or go on to faith depends largely upon those who have become positive believers. Serious doubts should be taken seriously and honest questions should be treated with candor and sympathy. The church should have a ministry for the man who wants to see but as yet either does not see at all or can only see "men as walking trees" (Mk. 8:24).

As in the days of Peter, men who believe in God desire to be ready "always to give answer to every man that asketh you a reason concerning the hope that is in you." (1 Pet. 3:15.) It is not true that the average man is not interested in theology. It is true that the older forms in which theology was presented are not satisfying modern men. When theology presents its doctrines in simple language and in forms that are true to the established facts of life, it will receive a ready hearing.

Acting upon this belief the author undertook to deliver in his own pulpit a series of sermons on Theism, attempting a presentation at the same time popular and true to modern ideas and scientific facts. The effect of the sermons in resolving doubts and establishing faith was sufficient to prove to him the need of more thorough presentation of doctrinal beliefs from the pulpit. He believes with the editor of a leading religious journal [2] that "What is needed to-day is fresh popular statements of the great doctrinal verities of religion. Most religious books are in the language of the scholar and the preacher rather than in the language of the man of the street. Once in a while when something appears which is at once intellectually respecta-

[1] See Smith, "Life of Drummond," p. 254.
[2] *The Christian Century.*

ble and yet simply written, like the Fosdick books, or the Swain book on 'What and Where Is God,' it offers real competition with the novel as a best seller. The need of the hour is for preaching and writing which will popularize the new orthodoxy as John Wesley popularized his new piety!" Dr. Swain said in the book referred to, "In these days there is great need of a clear presentation of God; a presentation that is free from the entanglements of technical learning, and at the same time consonant with the known facts of life." [1]

It is because the author's recent experiences confirm these views that he has prepared the material in this book for publication. He earnestly hopes that this series of studies may be of aid in turning some one's honest doubt into positive belief.

ILION T. JONES.

CORSICANA, TEXAS.

[1] See Swain, "What and Where Is God," p. 42.

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IS THERE A GOD?

CHAPTER I

GOD AND THE WORLD

Ps. 19: 1-2. "The heavens declare the glory of God and the firmament showeth his handiwork; day unto day uttereth speech and night unto night showeth knowledge."
Rom. 1: 20. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity."

ON a voyage to Egypt the learned men of Napoleon's party occupied themselves arguing that there could be no God. They had proved it to the satisfaction by logic when Napoleon, looking up to the zenith, said, "Very ingenious, Messieurs: but who made that?" A French traveler tells of a conversation with a Kafir in which the man said, "Twelve years ago I went to feed my flocks; the weather was hazy. I sat down upon a rock and asked myself sorrowful questions; yes, sorrowful, because I was unable to answer them. Who has touched the stars with his hands—on what pillars do they rest? I asked myself. The waters never weary, they know no other law than to flow without ceasing from morning 'til night and from night 'til morning; but where do they stop, and who makes them flow thus? The clouds also come and go and burst in water over the earth. Whence come they—who sends them? The diviners certainly do not give us rain;

for how could they do it? And why do not I see them with my own eyes when they go up to heaven to fetch it? I cannot see the wind; but what is it? Who brings it, makes it blow and roar and terrify us? Do I know how the corn sprouts? Yesterday there was not a blade in my field, to-day I returned to the field and found some; who can have given to the earth the wisdom and the power to produce it? Then I buried my head in both my hands." [1] So it is everywhere: with the attempt adequately to explain world facts Theism usually begins. A primary demand of the mind is an answer to the question, "Where did this universe come from and what keeps it going?"

The first impression the world makes upon the casual observer is the profuseness of active power and energy. The average eye will see between six and seven thousand stars. With the aid of an opera glass about one hundred thousand can be seen. The largest telescope reveals more than one hundred million, while the photographic plate reveals literally millions that cannot be seen even with the largest telescope. Light travels at the rate of one hundred and eighty-six thousand miles a second; yet some stars are so far away that we might see to-night the twinkle of a star that had gone dark many years previous. The star Alpha, in the constellation Centaur, is the nearest star to us that has been observed—perhaps it is ten million miles nearer to us than any other known star. And yet if we look at it we see it, not as it is to-night, but as it was four years ago. The sun is ninety-three million miles away and yet it is a million times nearer than the nearest star. The whole solar system is equivalent in size to one

[1] Quoted in Fiske, "Idea of God," pp. 168-9.

corner of the milky way. Within these infinite spaces there is at work hourly a force, called gravitation, which keeps the various stars, planets and satellites moving with their clock-like precision in orbits and systems without collision and without appreciable variation.

This tremendous energy prompted Flint to say, "Weigh the earth on which we dwell; count the millions of its inhabitants that have come and gone for the last six thousand years; unite their strength into one arm; and test its power in an effort to move the earth. It could not stir it a single foot in a thousand years; and yet, under the omnipotent hand of God, not a minute passes that it does not fly far more than a thousand miles." [1] It was of this same law that Prof. Bowne said, "The single law of gravitation contains a problem of such dizzy vastness that our minds faint in the attempt to grasp it." [2]

From one microbe that cannot be seen in the water without the aid of a microscope there can come within a few hours a million more. One family of insects includes as many different species as the stars that can be seen with the naked eye; and there are literally uncountable numbers of individuals in the species. Explorers of the Antarctic seas report that from ten to thirty thousand specimens of a certain crustacean are taken at a single haul. In England alone, just one small island, there is a record of over four hundred different kinds of birds, each with its own individual differences. There are perhaps two hundred and fifty thousand different compounds on the earth, due to the diverse combinations of some eighty

1 See Flint, "Theism," pp. 127-8.
2 See Bowne, "Theism," p. 69.

elements. And the production of new individuals and species and new combinations of elements goes on constantly.

The same ceaseless energy is in evidence in the industry of fish and bird and insect. In the St. Lawrence river there are to be found mounds of stones several feet high. These mounds are made of pebbles apparently carefully selected, all of the same general size. They prove to be nests made by fish who year after year pile these stones by dropping them from above until sometimes more than a ton of stones are gathered in one spot. In other places mounds made by eels are fifteen feet long and five feet high. The "Jungle Fowl" of Australia, although only the size of an ordinary goose, builds the largest bird's nest in the world—in the shape of a mound. One of these nests measured one hundred sixty-seven feet in circumference and some are fourteen feet in height. At certain times of the year a species of spider spins from its little body two delicate threads which rise in the air to the height of two feet, then it gives a leap and is carried along balloon fashion as far as it chooses to go. When it desires to descend it pulls the little ropes in with its feet slowly and slowly descends to the earth. Literally thousands of these balloon spiders at their "flighting time" perform this interesting voyage. "Something" is forever at work in the living things of nature.

Heat, electricity, magnetism and radium are ceaselessly laboring. "In every ounce of coal there is stored up energy enough, if properly used, to draw two tons a mile." From ten tons of pitchblende less than one gram of radium is extracted. The total amount of radium that

has been extracted since its discovery probably does not exceed ten grams or about one third of an ounce. But one kind sends forth streams of little bodies at the rate of twenty thousand miles a second, or forty thousand times faster than a bullet from a rifle. Still another kind sends little bodies forth that travel one hundred thousand miles a second. These rays can penetrate a foot of solid iron. And yet, in spite of the rays that are sent off, the radium is but slowly used up. In fact, there is every indication that the energy it loses is continually formed anew by the element known as Uranium. Only a small quantity need be in the earth to suffice to make good all its loss of energy by radiation. If the sun contains only a fraction of one per cent that will compensate for all the heat it loses. It is customary to speak of inorganic matter as dead. But gases, liquids and even solids are now believed to be subject to radio activity,—in a state of constant disturbance, the electrons eternally moving and jostling and energizing. What is the nature of this ubiquitously active "something"?

From the beginning there has been ceaseless ebb and flow, a constant forming of mountains and streams and hills and valleys and seas. From small beginnings the world has grown by a complicated process which is best described by the laws of growth called evolution. By the same laws, the same energy is at work now producing other changes, creating new worlds, changing the surface of the earth, shifting the climates, moving the winds and the tides, extinguishing old and producing new species. The universe is alive. There is constantly at work in the world great, profuse, inexhaustible power, assuming many

forms, never at rest. More than a hundred years ago a German Countess ordered that her grave be cut in the solid rock, covered with a solid block of granite, and that there be graven upon the tomb, "This burial place, purchased to all eternity, must never be opened." What man calls "time" produced a crevice in the rock. A small acorn lodged in the crevice, sent its rootlets into the tomb and finally broke it into fragments. The energy of the universe can never be counted on to let anything alone. That energy can never be ignored and it fairly clamors for explanation.

As wonderful as the existence of this energy is the systematic, orderly way in which it works. The various planets are timed to the second. Mathematicians can calculate when the seasons will change, the sun rise and set, the earth and the sun and the moon and the planets complete their orbits and the comets appear and disappear. Their calculations are never wrong even by a hair's breadth. A party of English astronomers went to Africa to study an eclipse of the sun. After their instruments had been set up one of the party, with his watch in hand, said, "Now, if we have made no mistake in our calculations, the eclipse should begin at once." At that moment the shadow of the moon began to push its way over the edge of the sun.

The heavenly bodies describe ellipses, circles, parabolas, hyperbolas—the planets revolve in ellipses, the satellites of Jupiter in circles, the comets in elliptical, parabolic, and hyperbolic orbits. Chemical law, whereby two hundred and fifty thousand combinations have been built up out of some eighty elements, always admits of exact numerical

expression. Each color in the rainbow is due to "a certain number of undulations of luminiferous medium in a given space. Each note in the scale of harmony is due to a certain number of vibrations per second. The pistils of flowers, and the feathers in the wings and tails of birds are all numbered." [1] There never was a snowflake that was not of the angle of sixty or one hundred twenty degrees. In fact, "the heavens are crystallized mathematics. All the laws of force are numerical. The interchange of energy and chemical combinations is equally so. Crystals are solid geometry . . . all things are accurately weighed and measured by number." [2] Can these things come to pass unsupervised of intelligence?

The number of chromosomes in each egg-cell is always the same. In the egg of the mouse the number is twenty-four, in the egg of the grasshopper twelve, in the egg of a certain worm two, in the egg of the trout twenty-four, and so on. In embryological development the various processes occur with mathematical precision. Every stage is timed, the separate organs of the body of the chicken, for instance, each developing at a stated period. Some one has said in this connection that "the energy of the egg is so exactly distributed that none is wasted in the development of organs before they are needed." It always takes a fixed number of days or weeks, or months for an embryo to develop, so many days for a caterpillar to become a butterfly. The rule holds through organic life.

In this mathematically weighed and numbered universe there is an orderly action and interaction, an intricate

[1] See Flint, "Theism," p. 135.
[2] See Bowne, "Theism," pp. 67-8.

and delicate adjustment of all things. Shelley's words accurately describe the world:

> "Nothing in this world is single;
> All things by a law Divine
> In each other's being mingle."

The young of a certain fresh-water mussel must be nurtured for a time as "hangers-on" to fishes. There is a fresh-water fish whose young must be nurtured for awhile inside the gills of mussels. The bees depend upon the flowers for their honey and the flowers depend upon the bees to carry the pollen from the male to the female flower so that fertilization can take place. The birds depend upon the seed of plants for food and the plants depend upon the birds to scatter their seed broadcast so that they can survive and reproduce. Darwin removed a ball of mud from a bird's foot and found eighty seeds that later germinated. The large animal feeds upon the small and man feeds upon the large. Animals feed upon plants and man upon both plants and animals. Certain sea weeds cling around the shore and lessen the shock of the waves. Lichens eat holes into stones with their roots and thus break them up to furnish minerals for the soil. The mosses furnish sponges which keep the springs flowing. Plants catch the sunlight and in the process of decay store up heat in peat and coal and oil. The grass protects the earth and furnishes food for animals. The forests affect rainfall and temperature and furnish shelter from the storms.

The common earthworms burrow into the earth and make way for rootlets and water; they take the earth into their bodies and then cast it forth again with the mineral

particles more available for plants; they bury leaves which mold and become fertilized; they carry the top earth beneath and bring the earth beneath to the top and thus plow the soil. It is estimated that there may be from fifty thousand to five hundred thousand in an acre of ground which in a year pass ten tons of soil through their bodies and that they cover the surface of the earth with a layer three inches thick every fifteen years. Everything in the world is inter-related. It is such inter-relation in the system of the world which provoked Bowne to say, "The world-ground works at a multitude of points, or in a multitude of things throughout the system and works in each with exact reference to its activities in all the rest. . . . Here is a power which works intelligibly and according to law, by which everything is adjusted to everything else with nicest balance and adaptation, and by which this balance is incessantly reproduced." [1]

This mathematical, systematized, inter-related world is intricately made. Some one has said that "the simplest organism we know is far more complex than the Constitution of the United States." Those who have examined with care the body of an ant find it much more intricate than a steam engine. While its brain, called by Darwin the most marvelous speck of matter in the universe, is more complicated than the most delicate piece of machinery yet perfected by man, it still works with precision and accuracy. Walt Whitman said, "A mouse is miracle enough to stagger sextillions of infidels." The body of a worm is a wonderful structure—sensitive skin, peculiarly developed muscles arranged like the hoops and staves of

[1] See Bowne, "Theism," pp. 69, 75.

a barrel, food canal, red blood, kidney-tubes, tiny brain, nerve centers, cells, reproductive system; no eyes but sensitive to light, no ears but aware of the soft tread of a hungry bird, no nose yet with a sense of smell. Cut off the head or the tail and under proper weather conditions it will grow back. If the temperature is too low they will still live, although their heads will not grow back. Apparently the moles realize this, for they decapitate the worms so they cannot crawl away and store them underground in this condition for fresh food all winter.

There is no more complicated and delicate instrument known than the ear. One has only to read Professor Tyndall's description of how it is arranged and fitted to be the organ of hearing to realize the accuracy with which nature does her work. "There is in the labyrinth a wonderful organ, discovered by the Marchese Corti, which is to all appearance a musical instrument, with its cords so stretched as to accept vibrations of different periods, and transmit them to the nerve-filaments which traverse the organ. Within the ears of men, and without their knowledge or contrivance, this lute of three thousand strings has existed for ages, accepting the music of the outer world, and rendering its reception possible by the brain. Each musical tremor which falls upon this organ selects from its tensioned fibers the one appropriate to its own pitch, and throws that fiber into unisonant vibration. And thus, no matter how complicated the motion of the external air may be, those microscopic strings can analyze it and reveal the constituents of which it is composed. . . . What we hear when listening to a chorus or a symphony is a commotion of elastic air, of which

the wildest sea would give a very inadequate image. The lowest tone which the ear perceives is due to about thirty vibrations in one second, the highest to about four thousand. Consider, then, what happens in a *presto,* when thousands of voices and instruments are simultaneously producing waves of air, each wave crossing the other, not only like the surface waves of the water, but like spherical bodies, and, as it would seem, without any perceptible disturbance; consider that each tone is accompanied by secondary notes, that each instrument has its peculiar *timbre,* due to secondary vibrations; and, lastly, let us remember that all this cross-fire of waves, all this whirlpool of sound, is moderated by laws which determine what we call harmony, and by certain conditions or habits which determine what we call melody—both these elements being absent in the songs of birds—that all this must be reflected like a microscopic photograph on the two small organs of hearing, and there excite not only perception, but perception followed by a new feeling even more mysterious, which we call either pleasure or pain;—and it will be clear that we are surrounded on all sides by miracles transcending all we are accustomed to call miraculous." [1] Rule intelligence out and how will you explain all this?

The various parts of a cell have been named as follows: "The cell wall, the cytoplasm, or cell-matter; the nucleus, the nuclear membrane, the nucleolus, the attraction spheres, the centrosomes, and even smaller dots, the centrioles, within these the chromatin matter, the chromosomes, the polar bodies, the asters, the spindle fibers, the linen threads, the protoplasmic granules, the cell-plate, and some others

[1] Quoted in Flint, "Theism," pp. 381-2.

not quite distinguishable enough as yet to be named."[1] And yet a cell is too small to be seen except under the microscope. It is claimed by some scientists that the simplest atom known, an atom of hydrogen, has about eight hundred parts. Mr. Thomson in "The Bible of Nature" tells of how in Japanese homes a guest is shown an heirloom—a pretty box containing a beautiful silk bag, closed with a running cord. Within that is another bag of another different quality of silk but very fine. Within that a third, and that contains a fourth, and the fourth a fifth, the fifth a sixth, the sixth a seventh and the seventh a very hard piece of Chinese clay more than a thousand years old. The world is even more marvelous than a Japanese heirloom, as layer after layer of the intricate machinery of the universe unfolds before our eyes.

"Flower in the crannied wall,
I pluck you out of the crannies.
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

To all these wonders of nature of which we have spoken another must be added. Human beings and their intelligences are the product of the world. Man and his mind are a part of the universe and an outcome of it, and must be reckoned indeed its finest and most marvelous product. Theodore Parker was right when he said, "Man is the highest product of his own history. The discoverer finds nothing so tall or grand as himself, nothing so valuable to him. The greatest star is at the small end of the tele-

[1] See Smyth, "Through Science to Faith," p. 60.

scope—the star that is looking, not looked after, nor looked at." [1]

The natural question following the meager account of nature which we have been giving is this: Where did this wonderful universe come from and how does it keep going? Romanes said, "Wherever we tap organic Nature, it seems to flow with purpose." Tap nature anywhere and you find an intricate, orderly and purpose-like system: how are we to explain it? Kant's famous words appropriately describe the awe with which we are struck after even a surface examination of the universe. "The world around us opens before our view so magnificent a spectacle of order, variety, beauty, and conformity to ends that, whether we pursue our observation into the infinity of space in the one direction, or into its illimitable divisions on the other, whether we regard the world in its greatest or in its least manifestations—even after we have attained to the highest summit of knowledge which our weak minds can reach—we find that language in the presence of wonders so inconceivable has lost its force, and number its power to reckon, nay, even thought fails to conceive adequately, and our conception of the whole dissolves into an astonishment without the power of expression—all the more eloquent that it is dumb."

There are only two explanations of how this universe came into being and how it continues to function: intelligence, and non-intelligence. Those who claim to believe that non-intelligence has brought it about sometimes talk

[1] See Strong, "Systematic Theology," pp. 94-5.

of chance having produced it, sometimes of laws, sometimes of mechanical necessity.

The argument for chance runs as follows: of an hundred atoms thrown together, by the law of mathematical chances it might come about that ten would fall into one group and that any two of the ten might become closely associated. The millions of atoms of the universe, therefore, thrown together just by chance might fall into relationships such as now exist. The French Encyclopædist said, "Given Virgil's 'Æneid' and all the letters necessary to set it up, if you grant me time and space, by dint of tossing the letters I should bring out the combination forming the 'Æneid.'" Assuming that matter is eternal, therefore, we need only chance to explain its present state.

But the universe is not a series of "atoms" placed side by side like a row of dead letters. The universe is an "organic," living whole with its separate atoms related, inter-related, acting and inter-acting. And the problem is not merely to get the atoms to rest side by side in an orderly whole but to act and interact according to a system. To put it in Bowne's words, "There is a dynamic interaction among things—things acting according to law and uniformity . . . a universal adjustment of everything to every other . . . all bound up in a common scheme . . . a system. . . . How is a unitary system of interacting members possible? This is the problem." [1] There have been various attempts to explain this systematic interaction. Sometimes refuge is taken in some occult influence or force. For instance, it is claimed that a thing transfers

[1] See Bowne, "Theism," pp. 51-53.

its state or condition to the thing acted upon, or that a passing influence affects the object, or that a series of forces play between things and produce these effects. Again, it is claimed that the interaction results from mere impact of objects. Leibnitz found his way out of the difficulty by positing a "preëstablished harmony."

Such devices, however, leave us where we started. What are these hidden forces and influences, and what instituted the "preëstablished harmony"? How can wholly independent things, without any influence from without, interact? There is no way for our minds to get mere "things" to act together without positing an intelligence. Said Bowne, "We must transcend the realm of the relative and dependent, and affirm a fundamental reality which is absolute and independent, and in the unity of whose existence the possibility of what we call interaction finds its ultimate explanation. The interaction of the many is possible only through the unity of an all-embracing One, which either coördinates and mediates their interaction, of which they are in some sense phases or modifications." [1]

There is no tossing about, no chance. There is only pre-determined activity according to purpose. For instance, the plant known as the Venus Fly Trap has a flower provided with three delicate hair triggers. It exudes a sort of honey dew which attracts the flies. Once the fly touches a trigger, the leaves of the trap quickly close upon the fly and crush it. The plant then settles down to digest the fly by a kind of absorption. When the fly has been sucked dry the trap opens and disgorges

[1] See Bowne, "Theism," p. 59.

the indigestible remains. Touch the triggers with a lead pencil and the trap responds very slowly. Crush the fly so that it is partly dead and the plant will respond slowly. But let a live fly touch the trigger and it shuts with the rapidity of the spring of a steel trap. This is more akin to intelligence than to chance.

The "Malee Fowl" of Australia builds a mound and there lays its eggs. In the evening it covers these eggs with sand and débris so that they will be kept warm during the cool night. If the weather is warm and the sun hot the sand is removed. If the weather turns cool the sand is again placed over the eggs to keep them warm. The "Jungle Fowl," likewise, makes its nest-mound out of sticks, dirt and leaves so that the fermentation that takes place will produce the heat necessary for the incubation of the egg. Such actions are not chance but intelligence at work. Baron Liebig describes what takes place when rain falls on the soil adapted to vegetable growth as "something which effectually strikes all human wisdom dumb." "During the filtration of rain-water, through the soil, the earth does not surrender one particle of all the nutritive matter which it contains that is available for vegetable growth (such as potash, silicic acid, ammonia, etc.); the most un-intermittent rain is unable to abstract from the soil (except by the mechanical action of floods) any of the chief requisites for its fertility. The particles of mold not only firmly retain all matter nutritive to vegetable growth, but also immediately absorb such as is contained in the rain-water (ammonia, potash, etc.). But only such substances are *completely* absorbed from the water as are indispensable for vegetable growth;

others remain either entirely or for the most part in a state of solution." [1] This is not chance but intelligence —intelligence that knows its purposes.

If it is a matter of chance, why do certain cells never act in any other than a certain way? Why does the egg of a chicken *always* produce a chicken and the egg of a duck always produce a duck? Darwin once asked the very pertinent question, "What makes a tuft of feathers come on a cock's head, or moss on a moss-rose?" If it is mere chance, why does it not chance now and again that moss grows on a cock's head and feathers on a moss-rose? Huxley thus explained the growth of a salamander's egg: "Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid, and yet so steady and so purpose-like in their succession, that one can only compare them to those operated by a skilled modeler upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided into smaller and smaller portions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And, then, it is as if a delicate finger traced out the line to be occupied by the spinal column and molded the contour of the body; pinching up the head at one end, the tail at the other, and fashioning flank and limb into the due salamandring proportions, in so artistic a way, that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some subtler aid to vision than an achromatic, would show the hidden artist, with his plan before him, striving with skillful manipula-

[1] Quoted in Flint, "Theism," p. 142.

tion to perfect his work." [1] It takes a bold acrobatic performance of the mind to call an operation of that nature "chance."

Dr. T. Mitchell Prudden, a member of the Board of Scientific Direction of the Rockefeller Institute, recently thus described certain activities of the human body: "We have come to realize that the human machine is equipped in admirable fashion not only to do its ordinary day's work, but also to cope with many of the vicissitudes which sooner or later overtake most of us. For example, there are paired organs such as the lungs, the kidneys, certain brain centers, one of which may act as an understudy should its fellow get out of commission. There is an excess of machinery in many organs which can carry on business if a part be lost through disease or injury. There is so much reserve capacity in lung, in muscle, in the storehouses of fat, and in digestion that unwonted exertion or deprivation or gastronomic fatuities may be carried on for a time in safety. There are excellent safeguards against the invasion of foreign things, in the skin, the nose, the mouth, along the inner portals of the lungs. 'Safety first' was woven into the structure and functions of the animal body long before it became a slogan of industry. . . . It has been one of the big things in modern medical science to learn in what degree and in how many wonderful ways physiological capacities of the human body, maintained for specific purposes in the day's work of its interior adapt themselves in emergencies to fresh exertion in ways that rescue the proprietor from his misfortunes or from the consequences of his faults. . . . The power of the body to

[1] Quoted in Fosdick, "Meaning of Faith," p. 222.

heal wounds and other mechanical injuries is a continuing source of wonder. . . . Man not only is an admirable machine, built up and set going to run for an uncertain period along a well-defined physiological tract, but . . . during every hour of his existence his chemical processes and his physical resources are ceaselessly adjusting themselves to the minor variations and vicissitudes of life, in food and drink; to the demands of work and play; as well as holding themselves ready to speed up, to modify, and to adapt their traditional activities, at the call of unwonted conditions and actual or imminent danger." [1] By what stretch of the imagination can this remarkable activity of the human body be called "chance"?

Dr. Newman Smyth reports the observation of a certain American biologist concerning the behavior within the egg of a fresh-water bivalve. He noticed "that the nucleus of the egg wandered through the cytoplasm (the substance of the egg) from one side to the other, from the front to the back, stopping at various stations, and giving off a cell at each one. Finally the nucleus stopped at the center of the cell and a perfect bilateral spindle was formed. . . . The cell is a builder which lays one stone here, another there, each of which is placed with reference to future developments." [2] It is practically impossible to view such a series of movements without referring them to intelligence, not "chance."

It has been suggested that it might be possible for an indefinite number of ink spots in the course of time accidentally to arrange themselves into twenty-six letters of

1 See *Review of Reviews*, Jan., 1921.
2 See Smyth, "Through Science to Faith," p. 89f.

an alphabet. But if those letters became arranged into words, and the words into sentences, and the sentences into paragraphs, and the paragraphs into chapters, and the chapters into a printed and bound book, one would begin to question whether it was chance at work. The story of Kepler, the great astronomer, and his wife's salad is to the point here. Said he, "Yesterday, when weary with writing, and my mind quite dusty with considering these atoms, I was called to supper, and a salad I had asked for was set before me. 'It seems, then,' said I aloud, 'that if pewter dishes, leaves of lettuce, grains of salt, drops of vinegar and oil, and slices of eggs, had been floating about in the air from all eternity, a salad at last might happen to come to pass.' 'Yes,' says my wife, 'but not so nice and well-dressed as is this of mine!'"[1] One might conceive of some combinations occurring by chance. But when he considers the systems of combinations which confront him in nature, he is prone to say in the mood of the astronomer's wife, "Not such a nice and well-ordered world as this could come from chance." After he published his "Metaphysics" Prof. Bowne received a letter from a physicist who insisted that the only fundamental reality is physical and that mind is always a result of the activity of the brain and never a cause in itself. To this Prof. Bowne replied "that according to the writer's own theory, as he understood it, the letter of protest was the result of certain physical forces issuing in nervous excitations that made scratches on paper, and that the writer's mind had nothing effectual to do with its composition. This, said Professor Bowne, might be a plausi-

[1] Quoted in Fiske, "Through Nature to God," p. 195.

ble explanation of the letter, but he was unwilling to apply it to the universe." [1]

The astronomer Kircher constructed a globe, put it on an axis and covered it with the geography of the heavens which showed the position of the stars. An atheistic friend noticed the globe in the corner of the room and asked where it came from and who made such a wonderful globe. Whereupon the astronomer replied, "I do not know where it came from nor to whom it belongs; one thing I know, no one made it." The atheist replied, "What? That is impossible. Some one must have made it. The splendid globe could not have made itself." Thereupon Kircher used the man's own arguments to show the impossibility of this splendid world making itself by chance.

Every activity of nature evidences design and purpose and intelligence. When we discover that the stomach does not digest itself because its walls secrete a varnish impervious to the gastric juice, that looks like intelligence, not chance. When certain cells form bone, others secrete saliva, others become adapted to the perception of light, or sound, or smell, arrange themselves to form an eye or a nose or an ear, one calls that intelligence, not chance. When the spider's machinery for spinning a web is accurately adjusted to the viscid secretion which is provided for it, and when the instinct of the spider is adjusted to the selection of likely places for the capture of its prey, it looks as if intelligence is at work. When the fowls of Australia practice artificial incubation; when the bees have "an intuitive guidance in the selection of food which

[1] Quoted in Fosdick, "Meaning of Faith," p. 121.

has the power of producing organic changes in the bodies of the young, even to the determination and development of sex, so that, by its administration, under what may be called artificial conditions, certain selected individuals are made the mothers and queens of future hives," [1] intelligence is at work. When various animals and insects act with prevision it is certain that the prevision is not in themselves. As the Duke of Argyll says, "The path along which they walk is a path which they did not engineer. It is a path made for them, and they simply follow it. But the propensities and tastes and feelings which made them follow it, and the rightness of its direction towards the ends to be attained, do constitute an adjustment which may correctly be called mechanical, and is part of a unity which binds together the whole world of life, and the whole inorganic world on which living things depend." [2]

When we are asked to believe that this moving, orderly, systematic world came about by chance we are wont to say with Darwin, "The impossibility of conceiving that this grand and wondrous universe, with our conscious selves, arose through chance, seems to be the chief argument for the existence of God," [3] or to say with Romanes, "How is it that all physical causes conspire, by their united action, to the production of a general order of Nature? It is against all analogy to suppose that such an end as this can be accomplished by such means as these, in the way of mere chance or 'the fortuitous concourse of

[1] See Flint, "Theism," p. 384.
[2] Quoted in Flint, "Theism," p. 385.
[3] Quoted in Schurman, "Belief in God," p. 85.

atoms' "; [1] or with Flint, "Grant all the atoms of matter to be eternal, grant all the properties and forces which, with the smallest degree of plausibility can be claimed for them, to be eternal and immutable, and it is still beyond all expression improbable that these atoms with these forces, if unarranged, uncombined, ununified, unutilized by a presiding mind, would give rise to anything entitled to be called a universe. It is millions to one that they would never produce the simplest of the regular arrangements which we comprehend under the designation of the course of nature, or the lowest of vegetable or animal organism; millions of millions to one that they would never produce a solar system, the earth, the animal kingdom or human history." [2]

Philosophize as professional philosophers will the common man will always take the position of a manufacturer of cutlery, who recently said, "It takes a girl in our factory about two days to learn to put the seventeen parts of a meat chopper together. It may be that these millions of worlds, each with its separate orbit, all balanced so wonderfully in space—it may be that they just happened; it may be that by a billion years of jumbling together they finally arranged themselves. I don't know. I am merely a plain manufacturer of cutlery. But this I do know: that you can shake the seventeen parts of a meat chopper around in a wash tub for the next seventeen billion years and you'll never make a meat chopper." [3] There the common sense of the common man rests.

[1] See Romanes, "Thoughts on Religion," p. 70.
[2] See Flint, "Theism," pp. 107-8.
[3] See "Finding God in Millersville," p. 35.

Simply because it is so difficult to believe that the world is the result of a "fortuitous concourse of atoms," we believe that God made it and keeps it going. It is so easy to believe that some kind of superior intelligence did it: it is so exceedingly difficult, if not impossible, to believe that chance did it. There are difficulties in the way of believing in an intelligence within the universe. But there are infinitely more difficulties in the way of believing that there is no intelligence within it. We can say to the skeptic, therefore, "Can you tell us just how *this* world could be formed without intelligence, and can you tell us how it goes on and on in its orderly way by any other means than by conscious guidance from an intelligence?" After every form of the argument by chance has had its innings, the average man will still contend with Prof. E. R. Japp, "No fortuitous concourse of atoms, even with all eternity for them to clash and combine in, could compass the feat of forming the first optically active organic compound." [1]

There are those, however, who will not admit that it must be *either* chance *or* intelligence. They maintain that the world is running by a sort of blind mechanism: the world is eternal, the forces are eternal, and the whole process just goes on by a mechanical necessity or determinism. We are to think of certain elements, which, without knowing anything of themselves or of law, incessantly respond to other elements according to a complicated system of physical, chemical, structural and organic regularity, so as to produce and maintain an orderly whole with all the variety and wonder and harmony of the present world—the whole operation determined from all eternity.

[1] Quoted in Thomson, "The Bible of Nature," p. 121.

It is essential to notice that this explains nothing. If it was predetermined in eternity that the world should act intelligently the question then arises, How could such a thing be predetermined without intelligence? What is now was in the beginning. Everything that occurs here was potentially there in the beginning, or else the machine could never produce it. We have, therefore, merely pushed our problem back into eternity. We have not solved it. As Bowne says, "We have an inverted teleology; the mechanism is simply teleology read backward." [1]

It will help us to understand this better if we say that our problem is to explain how a locomotive called the world was constructed. To quote Bowne, it is a locomotive that runs without an engineer and yet does all that a locomotive naturally would do or could do under the guidance of an engineer: it will "back up to the train, ring the bell for starting, whistle at crossing, put on the brakes on down grades, stop at scheduled stations, attend to signals, wait on sidings, make up for lost time." [2] Or to use Smyth's figure, "it not only goes but lays its own track, starts itself, stops when ready, improves itself also as it goes along, and produces from itself other mechanisms even better than itself"; [3] or to use still another's phrases, "It is a self-stoking, self-repairing, self-preservative, self-adjusting, self-increasing, self-reproducing" engine. [4] This wonderful engine is accounted for by saying it is a machine which it was somehow predetermined in eternity should act in such a fashion. It is such and always has been such.

[1] See Bowne, "Theism," p. 91.
[2] See Bowne, "Theism," p. 98.
[3] See Smyth, "Through Science to Faith," p. 86.
[4] See Thomson, "The Bible of Nature," p. 100.

Our immediate response is, "How could such a locomotive have kept going from all eternity until now? We want to know not that the machine *is* and has so been from all eternity but the source of the intelligence that made it so."

It involves a great, if not an impossible strain, to believe that a blindly working machine could realize ends of which it has no knowledge. The only explanation that meets the requirements of the case is an engineer. To explain it by saying, "It is the nature of the engine," or "such it is," is to be guilty of using a phrase that has no meaning: nothing short of active intelligence can be the real cause of such dynamic activity. We are driven to agree with Japp. "I see no escape from the conclusion that, at the moment when life first *arose,* a directive force came into play." [1] Kant's words again are of tremendous import: "Everywhere around us we observe a chain of causes and effects, of means and ends, of death and birth; and as nothing has entered of itself into the condition in which we find it, we are constantly referred to some other thing, which itself suggests the same inquiry regarding its cause, and thus the universe must sink into the abyss of nothingness, unless we admit that, besides this infinite chain of contingencies, there exists something that is primal and self-subsistent, something which as the cause of this phenomenal world secures its continuance and preservation."

Still others are content to assign the "laws" of the universe as a sufficient cause of all phenomena. The wonderful solar system revealed by the telescope they assign to

[1] Quoted in Thomson, "The Bible of Nature," p. 122.

the law of gravitation. Of the progress of the world from its small beginnings to its present complexity they say the law of evolution is the explanation. The laws of struggle for existence, survival of the fittest, variation, degeneration, reproduction, conservation of energy and matter, etc., —these laws of nature are the cause of the universe.

There is a widespread misunderstanding of what law is. Law is not a force, not a cause, and has no existence except in the mind of the observer. When it is said the law of gravitation applies to the fall of the apple it is meant only that the mind observes that an unknown force is at work in a certain way, i.e., by the law of gravitation. When the law of reproduction is referred to it is meant only that an unknown force is at work according to a certain process, i.e., the laws of reproduction. The force of gravitation and the living forces of reproduction are something beyond and behind the method or process or law. Law is the orderly way in which an agent acts. Laws do not act of themselves; agents act according to laws. Laws produce nothing; the agent produces something according to laws.

There is perhaps no instance where this misunderstanding of the nature of law is so gross as in the discussion of the law of evolution. A careful study reveals the fact that the world is probably a growth from simple beginnings to its present complexity. The manner in which the universe thus grew is said to be a series of laws—heredity, variability, over-production, natural selection, etc. Immediately it is assumed that when we have found out how we have explained why. To say that the present world is explained by a series of mechanical laws operating

over a long series of millenniums, seems to some to leave nothing more to be said or explained. The whole system of mechanical laws, the whole process of evolution, are still unexplained, however, for these laws and this process are simply a description of how something is proceeding. Although that something nowhere appears in the mechanism, the mechanism cannot move without that something. If we examine the machinery of a great factory and, discovering there a series of bolts, levers, wheels and shafts, conclude that these pieces with their precise methods of moving are a sufficient explanation, we have stopped before we have reached the real explanation. The cause lies behind the machinery. The rug is not explained by a loom moving with exactness to and fro: the weaver operating the loom must be taken into account. "A book is not written by but by means of the laws of spelling and grammar, according to those laws. So the book of the universe is not written by but by means of the laws of heat, electricity, gravitation, evolution, not by but according to those laws. . . . Evolution is a process, not a power; a method of operation, not an operator." [1]

Mr. Huxley once wrote, "Suppose that any one had been able to show that the watch had not been made directly by any person, but that it was the result of the modification of another watch which kept time but poorly, and that this, again, had proceeded from a structure which could hardly be called a watch at all, seeing that it had no figures on the dial, and the hands were rudimentary, and that, going back and back in time, we come at last to a revolving barrel as the earliest traceable rudiment of the whole fab-

[1] See Strong, "Systematic Theology," p. 76.

ric. And imagine that it had been possible to show that all these changes had resulted first from a tendency in the structure to vary indefinitely, and secondly from something in the surrounding world which helped all variations in the direction of an accurate time-keeper and checked all those in other directions"—then there would be little need of supposing an intelligent maker. A conversation with Huxley once took a turn that perhaps provoked Charles Kingsley once to tell him the story of two mullahs who came to a heathen Khan in Tartary to win his allegiance to their gods. The first mullah argued, "O Khan, worship my god, he is so wise that he made all things!" The second mullah argued, "O Khan, worship my god, he is so wise that he makes all things make themselves."

Huxley makes the mistake of assuming that because we have explained how the watch was perfected we have explained the watch. All that we have done is to tell how the watch is gradually evolving into a perfect machine. The cause of the evolution nowhere appears in our account: it is back of it and beyond it. To say that the watch as a time-piece is evolving according to certain inherent tendencies still leaves us in the dark. Flint's comment is apt: "The greater the distance between the revolving barrel and the most elaborated watch—the greater the number of mechanisms between the first and the last of these two terms, or between the commencing cause and the final result—the greater the necessity for a mind the most comprehensive and accurate, to serve as an explanation of the entire series of mechanisms and the whole process of development." [1]

[1] See Flint, "Theism," p. 199.

If some one chooses to construct a watch by a process rather than at a single stroke he constructs the watch still. The process does not construct it. If some one decides to make a world by natural selection that does not destroy the necessity of the maker: natural selection will simply be a way in which the maker realizes his ends. If purpose is realized through a process rather than through an act that does not make void the purpose. If purpose moves "faithfully and steadily across ages" rather than realizes itself in a day it is still purpose. "In the scientific sense evolution is neither a controlling law nor a producing cause, but simply a description of a phenomenal order, a statement of what, granting the theory, an observer might have seen if he had been able to inspect the cosmic movement from its simplest stages until now. It is a statement of method, and is silent about causation. . . . In any case evolution does nothing but is only a name for a form of procedure. . . . When thought is clear, it is plain that evolution, while modifying our conceptions of the method and history of creation, leaves the argument for purpose in nature just where and what it always has been." [1]

Professor Bowne's story of the eastern king who said to one of his counselors, "Show me a sign and I will believe in the wonderful works of God," contains a valuable truth. Said the counselor, "Here are four acorns: will your Majesty plant them in the ground, and then stoop down and look into this clear pool of water?" The king did so and the other said, "Now look up." When the king looked up he saw four oak trees where he had planted

[1] See Bowne, "Theism," pp. 108-9.

the acorns. "Wonderful!" he exclaimed. "This is indeed the work of God." "How long were you looking into the water?" asked the counselor. He replied "Only a second." But the other said, "Eighty years have passed as a second." The king looked at his garments and found them threadbare, and at his reflection in the water and saw that he had become an old man. Angrily he said, "There is no miracle here, then." But his counselor said, "Yes, it is God's work whether he do it in one second or in eighty years." It is the work of intelligence in the making of the world no matter "how" it chooses to labor, by one process or by another. The process is nothing more nor less than a method of procedure. The intelligence is still necessary to explain why the process operates with success.

"A fire-mist and a planet—
A crystal and a cell—
A jelly-fish and a saurian,
And caves where the cave men dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God." [1]

Fortunately we are not forced to believe that blind chance, nor matter and motion without an intelligence, nor mere laws, are responsible for our universe. Why not take the simple, reasonable, and easy method of ascribing the universe to an intelligence behind, within, above, beneath, it all? Posit a God with mind and reason of sufficient magnitude and that explains the universe. His intelligence creates the intricate machinery and keeps all its parts working in harmony; he designs and purposes and

[1] Wm. C. Allen.

plans and achieves according to methods of his own which we can, by careful observation, detect. But nothing short of intelligence could so proceed or achieve with such accuracy and precision.

When Lord Kelvin asked Liebig, his fellow scientist, if he believed that the grass and flowers grew by mere chemical forces, he replied, "No, no more than I could believe that the books of botany describing them could grow by mere chemical forces." It is impossible to believe at all that blind forces explain: it is easy to believe whole-heartedly that one intelligence is the "uncaused cause" of everything. The average person will agree with Romanes, "The plain man will always infer that all energy is of the nature of will-energy, and all objective causation of the nature of subjective. Nor is this inference confined to the plain man: the deepest philosophical thinkers have arrived at substantially the same opinion. So that the direct and most natural interpretation of causality in external nature as intelligence, as found in primitive thought, seems destined to become also the ultimate deliverance on the highest levels of culture. . . . There is nothing either in the science or philosophy of mankind inimical to the theory of natural causation being the energizing of a will objective to us." [1] It is easy to believe that and so difficult to believe that anything less than that could be the cause of the universe. The real cause is force exerted by personal spirit.

Edison said in a recent magazine article, "I can no more doubt the existence of an Intelligence that is running things, than I do the existence of myself." The late John

[1] See Romanes, "Thoughts on Religion," p. 125.

Burroughs wrote in a popular magazine some months before his death, "I am persuaded that there is something immanent in the universe, pervading every atom and molecule in it, that knows what it wants—a Cosmic Mind or Intelligence that we must take account of if we would make any headway in trying to understand the world in which we find ourselves." Lord Kelvin once said, "I cannot admit that, with regard to the origin of life, science neither denies nor affirms creative power. It is not in dead matter that we live and move and have our being, but in the creating and directing power which science compels us to accept as an article of belief. If you think strongly enough, you will be forced by science to the belief in God, which is the foundation of all religion." Some years ago a professor lecturing in a biological laboratory had traced the development of the cod's egg back to a single cell of jellied protoplasm, when he paused and said, "Gentlemen, I can go no further. There is that in this cell we call life. But the microscope does not reveal it. We all know what it does. But who knows what it is? Is it a form of motion? The theologian calls it God. I am not a theologian. I do not know what life is." [1] All scientists sooner or later find themselves at the place where they can go no farther in explaining the cause of things: they can explain "what the cause does," but not what it is. If they think deep enough they instinctively know that when they have ceased explaining "what the thing does" they have not explained "what it is." Most scientists ultimately reach the conclusion, therefore, that Darwin, Burroughs, and Kelvin reached, that anything

[1] See *Atlantic Monthly*, July, 1921, article by Dallas Lore Sharp.

short of intelligence is not a sufficient explanation of the universe.

It is either a world intelligence or else the curious spectacle of something acting intelligently without being intelligent, something producing intelligence without being intelligent. "What can be more absurd than to imagine that a blind fatalistic force has produced intelligent beings?" We have something which "works in all things, and in each with exact reference to all, yet without knowing anything of itself or of the rules it follows, or of the order it founds, or of the myriad products, compact of seeming purpose, which it incessantly produces and maintains." [1] And to believe that is impossible. But to believe that it is an intelligence which is so moving is simple. It was Comte who said, "If we insist upon penetrating the unattainable mystery of the essential Cause that produces phenomena, there is no hypothesis more satisfactory than that they proceed from Wills dwelling in them or outside them. . . . The Order of Nature is doubtless very imperfect in every respect; but its production is far more compatible with the hypothesis of an intelligent will than with that of a blind mechanism. Persistent atheists therefore would seem to be the most illogical of theologists; because they occupy themselves with theological problems, and yet reject the only appropriate method of handling them." [2] Intelligence is at the same time the easiest and most reasonable explanation of the universe.

By no means have we discovered, in our study thus

1 See Bowne, "Theism," p. 70.
2 Quoted by Bowne, Ibid., p. 73.

far, anything about the nature of this intelligence. All we have done is to pave the way for discovering something of His nature. We have merely shown it reasonable and possible to believe that there is a God in the world, that he is at work constantly achieving his will and his purpose through the mechanism of nature. If we choose to do so, therefore, we can as we behold the unfolding of a blossom say with Linnæus, "I saw God in His glory passing near me, and bowed my head in worship," and break none of the laws of reason. We can perform an experiment in chemistry and say, as Joseph Henry was wont to say before beginning an experiment, "Take off your hats: I'm about to ask God a question." We can study silk-worms and say with Sir Thomas Browne, "Those strange and mystical transmigrations that I have observed in silk-worms turned my philosophy into divinity." We can say with Denis McCarthy:

> "Each tiny, timid blade of green
> That pushes upward from the sod
> Proclaims to me the creed serene,
> 'There is a god! There is a god!'"

We can say with the old doctor in "Elsie Venner," "When a wound heals God's presence and power and knowledge are there healing it." And while we are saying these things we will be thoroughly scientific and in harmony with the latest philosophical thinking. If some one asks us where our God is, then, we can reply in the words of George Taggart:

> "Where is thy God, they asked of me,
> As if it were their thought that He,
> Like Mortal, should be found to be
> In some one spot.

"Ah, that their eyes thus sightless are!
Do they not see the world afar,
The mountain height, the sparkling star,
The lowly cot.

"The babbling brook, the flowers fair,
The sun, the sea, the living air—
Ah, could they tell me anywhere
That God is not?"

CHAPTER II

GOD AND MAN

Ps. 8: 5. "For thou hast made him but little lower than God, and crownest him with glory and honor."

WHATEVER the explanation of religion or the estimate of its value it must be recognized both as a fact and a factor in human life. Some years ago an investigator returned from Australia with the report that he had at last found a tribe of people without religious notions. Still another investigator later went among the same people and lived until they regarded him as a friend. He learned then that they had a religion but that one of the precepts of their religion was that it must never be mentioned or referred to in any manner in the presence of a stranger. Since that day it has been practically agreed that there is no race of men and never has been a race of men without religious beliefs. Likewise is it commonly held that religion has been a tremendous power in human life. No one can understand the movements of history without also understanding the religious beliefs of the peoples, for the events of history are inextricably interwoven with the religious conceptions of any age.

Religion has not been made a subject of study in some institutions of learning (particularly in public schools and state institutions). It is now realized that the failure to study religion is ruling out of court a large number

of essential facts of human experience. The very failure to consider these facts, no matter what the final judgment as to their value might be, is grossly unscientific. Within the last few years Columbia University has taken steps to prepare a syllabus on religion as a civilizing force and has required every freshman in the university to make a study of this syllabus. The instructors are urged to inculcate three principles: (1) Religion belongs to the conscious life of every normal man; (2) theology is not religion just as geology is not the earth; (3) but the religious experience of man ought to be thoroughly and systematically studied, and the product of that study is the science of theology. Whatever be the valuation put upon the religious experiences of man, therefore, they must be admitted as facts and factors in life.

Professor Bowne expresses the matter very convincingly: "Man is religious. However it came about, and whether we like it or not, man is religious. A descriptive inventory of our human life and tendencies that omitted religion would be lamentably imperfect. A history of humanity that overlooked its religious tendencies and activities would miss one of its most significant manifestations. The most irreligious statesman would admit that religion must be reckoned with as a fact, however baseless or pathological he might deem it. The most unbelieving historian must recognize, with whatever vexation, the tremendous part religion has played. And from the economic and financial standpoint, the religious budget appears as one of the great items in our total expense. For good or ill, the earth is full of religion; and life and thought, art and literature, are molded by it. As our earth moves under the influence

of forces lying beyond itself, so our human life is moving under the influence of ideas that have their roots in the invisible. There are powers, we think, beyond seeing and hearing, on whom we depend, to whom we owe various duties, and who take note of our life and conduct; and our relation to these powers is the deepest and highest and most solemn element in our existence. Religion may be a mistake, an illusion, a superstition, but as an historical fact it is undeniable; and no exorcism has yet been found potent enough permanently to exorcise the evil spirit." [1]

Like all other facts of man's experience religion has a history. This history needs to be studied with the same scientific care that the history of all other experience is studied. Naturally we expect to find, in the study of its history, that religious ideas had a crude beginning. Just at present there is no unanimity of opinion as to how the idea of God first came into the human mind nor just what was its primitive form. The personification of the various forces of life and movement in nature by primitive man may have been at the basis of the belief. Some scholars have insisted that religion is a mere device of priestcraft. Still others agree with the famous statement of Lucretius, "What brought the gods before us first was fear." Others hold that the idea of an unseen world originated in dreams, trances, fits, or the belief in the reappearance of dead ancestors, and still others that it was born in reflective thought. The favorite explanation at present is that religion had its beginning in the strange belief that everything was possessed of "mana," a mys-

[1] See Bowne, "Theism," pp. 1-2.

terious power, and gradually there evolved the belief in several powers or a great power or mana. The reader will have to decide between these explanations or discover an explanation for himself after a careful examination of all the data at hand. His study will reveal the fact that the first ideas of the gods were crude and child-like; that modern men would with difficulty recognize in primitive conceptions their own religious ideas. But after he has reached a decision as to the genesis of the ideas and has discovered their crudity he still has before him the task of estimating their value.

It must not be forgotten that origin is no criterion of value. The first belief of the human mind in any realm may be very crude and still it may both be a reality and continue to be a factor essential to human life. All things connected with human life began crudely. The intellect of man can be traced back until it can hardly be told from the instincts and low intelligences of the animals. Is man's intellect now worth any the less because it has grown so far from animal instincts and brains? Drummond tells us that love had a late appearance in the world, coming first by mothers and only recently in the history of the race springing up in the hearts of fathers. Is love valueless to individuals and society because it had its origin in animal feelings that only lately became transformed in man? Music began in crude sounds from conch-shells, sticks and tom toms, but Bach, Mozart and Beethoven are not thereby discredited. Our savage ancestors lived in crude straw huts, but modern architecture is not therefore held in low esteem. Astronomy had its crude beginnings in the mistaken conceptions of astrology,

modern chemistry in the efforts of alchemists to find the elixir of life and a method of turning other metals into gold, but astronomy and chemistry are not therefore thought no more of than are astrology and alchemy to-day. The savage made crude scratches on pots and walls of caves but this is no reason why the finest paintings should be valued the less. Poetry was at first only vague feelings expressed in weird rhythmic movements. Tennyson and Browning are no less valuable because their savage ancestors so crudely expressed their feelings and aspirations.

A thing is judged not by its beginnings but by its finest expression. An oak is not discredited because it came from an acorn: an acorn becomes more wonderful when we realize it has in it the germ of a great oak. The man is not judged by the embryo: the embryo is judged by the completed man. Language did not appear until long preparations had been made for its appearance. When it did appear it was a few cries, sounds, and movements which were little more than signs. Those signs are judged by the end to which they have led in the numerous languages of earth: the value of the language is not judged by the primitive attempt at self-expression. It is as Dr. Fosdick says, "The tides are no less facts because mankind once thought that they were caused by the leviathan who swallowed up the sea and gulped it out again; nor are the eclipses a delusion because the Chinese beat tom toms to scare the dragon that devours the sun. No truth depends upon the acceptance of man's inadequate ideas of it." [1] All efforts to discover the first expressions of re-

[1] See Fosdick, "Assurance of Immortality," p. 59.

ligion in human life and the facts which first called forth that expression, are highly commendable. But that leaves untouched the larger problem of judging and placing a value upon religion. And the judgment of its value will depend not upon how it began but upon the peak of development to which it has climbed.

A study of the history of religion is expected to reveal many forms, and to display a gradual growth. This is not a "fiat" world but a growing world. Things are moving gradually and by slow processes from lowly origins to a fuller and larger development. It will be found that men entertained a variety of beliefs about God, some of them contradictory, some mistaken. But this will by no means cause us to lay aside religion as worthless or invalid. Our question is whether there is not a reality after which all the unworthy and immature and imperfect conceptions were blindly groping. It does not alter the stars because men once had imperfect ideas of them. It will not alter religion to know that in its historical expression religion assumed many inadequate forms.

It should occasion no surprise to discover that belief in God is a working hypothesis supported by the same methods that scientific men use to support scientific hypotheses. For instance, to explain his experience with the universe, man assumes that the phenomena of life form a rational system, that nature is comprehensible and truthful. Such an assumption is essential to mental life, and it is purely an act of faith. William James realized this when he said, "The principle of uniformity in nature has to be sought under and in spite of the most rebellious appearances; and our conviction of its

truth is far more like religious faith than like assent to a demonstration." [1] Professor Pringle-Pattison says, "The postulate which underlies every scientific induction is the intelligibility of the universe—the belief, in other words, that we are living in a cosmos, not a chaos, the belief that the Power at work in the Universe will not put us to permanent intellectual confusion. This is an ultimate trust, which is not capable of demonstration, though progressively verified and justified by every step we take in the intellectual conquest of the world."

The scientist observes certain facts of falling bodies and after checking and re-checking, sets forth the law of gravitation to explain those facts. The student of religion observes certain indisputable facts in human life and, pursuing the same scientific methods as the astronomer, posits God to explain the facts. This explanation stands unless we can find some other explanation equally or more satisfactory to explain these facts. The facts must needs be explained: they demand explanation: they intrude themselves constantly and a rational basis must be found for them.

Certain astronomers noticed irregularities in the orbit of Uranus. Leverrier decided that those perturbations could be explained only by the presence of another star. He computed the size, position and orbit of the supposed star which was necessary to make reasonable and intelligible the peculiar movements of Uranus. Later, other scientists with stronger telescopes discovered less than one degree from the spot calculated by Leverrier, the planet Neptune. Had Neptune to this day not been

[1] Quoted in Fosdick's "Meaning of Faith," p. 48.

discovered the scientists would have said, "It exists: it is bound to exist to make reasonable and intelligible certain irregularities in the orbit of Uranus." In like manner does the student of religion observe certain facts in human life, and then posit God to explain and validate those facts. If it is urged that he cannot see God his scientific reply is, "God is necessary to explain and make reasonable and intelligible these factors of human life."

There are good reasons why men began to believe in God and why they continue to believe in Him. Belief in God is not a mere fancy of man's mind or a creature of his imagination. There are compelling reasons for holding to the existence of God. For instance, God is the necessary background of man's moral life. Kant said that there were two things which filled him with awe because of their sublimity, the starry heavens above him and the moral law within him. It is much more difficult to explain the moral law within us than to explain the starry heavens above us, but the moral law is as much a fact demanding explanation. Even an observer like Dr. Chalmers Mitchell, who will not admit that man has an inborn moral nature, is forced to admit that human life is lived under moral law. Said he, "Writing as a hard-shell Darwinian evolutionist, a lover of the scalpel and microscope, and of patient empirical observation, as one who dislikes all forms of supernaturalism, and who does not shrink from the implications even of the phrase that thought is a secretion of the brain as bile is a secretion of the liver, I assert as a biological fact, that the moral law is as real and as external to man as the starry vault. It has no secure seat in any single man or in any single nation.

It is the work of the blood and tears of long generations of men. It is not in man, inborn or innate, but is enshrined in his traditions, in his customs, in his literature and his religion. Its creation and sustenance are the crowning glory of man, and his consciousness of it puts him in a high place above the animal world. Men live and die: nations rise and fall, but the struggle of individual lives and of individual nations must be measured not by their immediate needs, but as they tend to the debasement or perfection of man's great achievement." [1] From the outset human life was under a double compulsion: man was forced to push his way toward conceptions of what is right and good, and in order to secure peace he was compelled to do what he thought was right and good.

To be sure, his conceptions of right and good have varied at various stages. Man's first necessity is to live. In order to live he must act and think and feel. In thus living there gradually emerge conceptions of what he should and should not do. These conceptions grow and expand with his growing experiences and change with the level of his intelligence and the refinement of his feelings. But he has never been able to stop living until he should find what is absolutely right and wrong. One age has believed it right to hold slaves: a succeeding age has believed it wrong. But mankind will never be fully content until it has discovered the relation between men that will hold good in all ages and under all conditions. As fast as he finds what he believes is a higher form of right he can have no peace until he has used his discovery

[1] Quoted in Wells, "God the Invisible King," p. 86.

as a standard and goal for his conduct. In other words, man is never content with himself until he has found ideals and after finding them striven to achieve them. At its earliest this double compulsion produced crude systems of ethics. At its latest it introduced into human life the ten commandments and the Sermon on the mount.

It cannot be definitely determined how early in the history of mankind it was felt that this inner compulsion was the compulsion of God himself.

> "In even savage bosoms
> There are longings, strivings, yearnings
> For the good they comprehend not;
> And their feeble hands and helpless,
> Groping blindly in the darkness,
> Touch God's right hand in that darkness
> And are lifted up and strengthened."

Jevons maintains that from the very beginning morality has been inseparably connected with a belief in God. Using the marriage law as an example he says that in the very lowest tribes the marriage relation has always been considered an ordinance of God, and breaches of it offenses against heaven. The wrong doer knew that he had sinned against both the community and the supernatural powers. Says he, "A God starts as an ethical power . . . disease and famine are regarded as punishments which fall on the community as a whole, because the community, in the person of one of its members, has offended some supernatural power. . . . The offenses punished by the community have always been considered, so far as they are offenses against morality, to be offenses against the gods of the community. . . . Men do not believe that murder, adultery, etc., are merely offenses against man's

laws." [1] Still others insist that only gradually did man achieve such a union of morals and religion. It is not necessary for our purposes to decide between the two contentions. It is sufficient that very early humanity achieved the belief that the gods desired them to do certain things.

Try as he might he could not kill and have any peace of mind. The logical conclusion was that here was something which God desired and man must bring his desires into harmony with this desire of God. Slowly followed the conviction that man is not in the world merely to struggle for existence but to attain the moral ideals which have their source in God.

> "Our wills are ours, we know not how;
> Our wills are ours, to make them thine."

When this stage was reached the right was referred not to desires of man, nor to the customs of society, but to the will of God. Then began the search, feeble at first, but continuing with increasing vigor to the present, for divine laws and principles, beyond man's power to alter, which will bring stability, prosperity and happiness to society.

The various systems of law which have grown up in the world are by no means merely an attempt to discover a way to prevent friction in society. Laws were intended to formulate, as well, what God wanted groups of men to do. The law of the Jews received its sanction from the God of Sinai. Men were told to observe certain laws not merely because some judge had decided that was best for a social group, but because it had been agreed by gen-

[1] See Jevons, "Introduction to Comparative Religion," XXI, XXII.

eral consent that God wanted this done and it must, therefore, be best for the group. In the evolution of law may be seen a progressive attempt to discover what God demands of man. It was the recognition of this truth which caused Sir James Fitzjames Stephen, the historian of the criminal law of England, to undertake to prove that if religious beliefs perish from human life morality will perish also. It was not an effort to make religion and morality partners, but an effort to recognize the eternal partnership between the two, that caused Henry Sidgwick to declare that the ultimate sanction of every right deed must, when considered carefully, be the religious sanction; that caused Paley to contend that the religious sanction is the *only* sanction; that caused Augustine to say, "Love God, and do as you please"; and that influenced Spinoza to conclude that in the love of God all duties are fulfilled. Consciously and deliberately, or unconsciously and without intent, therefore, man has looked to God to find his moral ideals.

Alongside this development there was another important growth. Man began to demand God for the success of his aspirations and ideals. In society morality encountered grave opposition. Organized ideals met organized opposition which actually checked, for the moment, the progress of the ideals. The idealist was forced, therefore, to ponder the validity of his ideal and to inquire into its desirability and its "rightness." In becoming convinced that his ideals were desirable and right he became convinced, also, that there is at the heart of the universe a moral power in a moral character who will insure the ultimate triumph of what is right. Men have beheld the

injustice and the oppression and the sin of human life and have cried,

> "Good is eternal: evil will go;
> Go like the vapor that clings to the glass,
> Hear nature's voice proclaiming it so;
> Good is eternal, evil will pass." [1]

because there is a God of goodness. They have seen what they called "truth" crushed to the earth and have exclaimed, "Truth crushed to the earth will rise again," because there is a God of truth.

In his "The Ring and the Book," Browning pictures Molinos, condemned as a heretic, and led away to his prison cell, saying, "We shall meet again in the judgment day and then it will appear on which side, on yours or on mine, is truth."

Sophocles gives expression to a belief in the eternal laws of right through the lips of "Antigone." Antigone has disobeyed an arbitrary decree of King Creon. She is brought before the king, who said, "Tell me, did you know my edict against doing this?" to which she replied, "I did. How could I help it? It was plain." "Yet you presumed to transgress laws?" To which she replied, "Yes, for it was not Zeus who gave this edict; nor yet did Justice, dwelling with the gods below, make for men laws like these. I did not think such force was in your edicts that you, a mere man, could traverse the unwritten and unchanging laws of God. These are not matters of to-day or yesterday, but are from everlasting. No man can tell at what time they arose. In view of them I could not, through fear of human will, meet judgment

[1] Walter Doty.

from the gods. That I shall die, I know—how fail to know it?—though you had never made an edict. And if before my time I die, I count it gain."

Opposition to what men believe is right, no matter how strong, only causes them to shout, "Truth will triumph: kill me if you will but you can't kill the cause in which I'm laboring, for God is on the side of the right." Mazzini, in the darkest hour of his defeat, wrote, "Our victory is certain; I declare it with the profoundest conviction, here in exile, and precisely when monarchical reaction appears most insolently secure. What matters the triumph of an hour? What matters it that by concentrating all your means of action, availing yourselves of every artifice, turning to your account those prejudices, and jealousies of race which yet for awhile endure, and spreading distrust, egotism and corruption, you have repulsed our forces and restored the former order of things? Can you restore men's faith in it, or think you can long maintain it by brute force alone now that all faith in it is extinct? . . . Threatened and undermined on every side, can you hold all Europe forever in a state of siege?"

> "What though the day be lost and every warrior slain!
> A million years are His to win the field again.
> The triumph is of God, however long the strife;
> For sin and death must yield to Him, the Lord of Life." [1]

God, therefore, is an essential postulate of the moral life. Man does not always stop, perhaps, to calculate the difficulties in the way of believing in God nor to prove by cold logic that God exists. He simply finds God an essential in his necessary moral life. Man lives first and

[1] Thomas Curtis Clark.

reflects afterward—experiences life and then brings his logical powers to interpret the experience. One vital element of his experience is his "compulsory" moral struggle. Invariably this faces him in the direction of God and invariably he concludes that there must be a God to give victory and success and validity to his moral aspirations. If he can do so he supports this belief with logic, but if not he still maintains, "I *must* believe in God: I demand a God as the necessary background of my moral nature." In 1915 a young Scotchman, a soldier on the battlefield, thinking of the issues of the great war, wrote to his mother, "Mother, God *must* be. To-day we are face to face with extremity's conclusion, which is extremity's compulsion. *God must be.*"

It is significant that the thinkers of the world have conceded this to be one of the strongest supports for belief in God. Kant's philosophy was an effort to show that if the speculative reason cannot prove the existence of a divine being, the belief can be *assured,* and it is *demanded* by the necessities of the "practical reason." Sir William Hamilton said that "the only valid arguments for the existence of God, and of the immortality of the soul, rest on the ground of man's moral nature." Dr. John Newman insisted that the conscience is the creative principle of religion, and Dr. Shenkel attempted to build up a complete theology on conscience as the basis. Dr. McGiffert, in his "Rise of Modern Religious Ideas," reviews all of the philosophies from Kant, through Fichte, to William James, Ritschl, and Bergson, and concludes that the whole trend of modern philosophy is toward "ethical theism." He contends that "ethical theism" has three ele-

ments: (1) that God is found in the realm of values; (2) that he is interpreted primarily as moral purpose and influence rather than as substance; and (3) that he is reached neither by theoretical demonstration nor by mystical vision, but by the exercise of the moral will." [1] The emphasis in philosophy is now laid on the moral element of man's nature. The thinkers insist that if logic cannot find moral values in the universe we will put them there—our moral natures will demand that they be put there. This demand in itself is now regarded as the strongest reason for belief in God.

It is sometimes claimed that the moral impulses of man are purely human. The only sanctions are the customs of society: the only truth is what men put their approval upon, the only right is what man desires to be right. A God, who requires duties or gives victory to ideals, has no external existence but is a mere contrivance of the human mind. Shall we believe that or shall we believe there is really a God who is the source of these moral aspirations of the heart? One is at liberty to choose between the two explanations, but he should make his choice after a careful study into the reasonableness of both.

Man does fear to override the customs of society. But guilt and penitence are feelings that lie deeper than one's fear of "what man can do unto him." Man desires to be in harmony with the wishes of his fellows, but his moral compulsion goes deeper than that. His fears and compulsions are linked with the divine. It does not suffice to be exonerated by his fellow men. While the murderer

[1] See McGiffert, "Rise of Modern Religious Ideas," p. 142.

walks the streets, conscious that all his friends believe him justified in the deed, he is unhappy because he knows he has violated a principle which has its roots in God. Hawthorne, in the "Scarlet Letter," pictures Arthur Dimmesdale wasting away, and undergoing the torments of hell, but not because he is afraid of his fellow men. THEY think he is a saint: HE is conscious of having outraged God. Henry Clay Trumbull reported that when he was a chaplain in the army one of the soldiers said to him, "I'm a very strange man, Chaplain! Now that I'm talking with you, I realize the truth of all you say, and I'm not a hypocrite in agreeing with it all. But I'll go out from the tent, and it will not be an hour before I've forgotten all about this talk, and am just as wicked and as wild as ever. And I'll not think of religion again until, perhaps, I'm on guard some night. Then, when I'm all by myself, and the camp is quiet, as I'm passing back and forth on my beat, it will all come back to me, and I'll see just what a sinner I am, and how like a fool I've acted; and I'll resolve that, if only I live till morning, I'll be a very different man. . . . O Chaplain, I'm a very strange man, sir; a very strange man!" [1] Not so. He *would* have been a strange man had he never had these feelings of guilt when he was *alone*. It is not true that man's compulsion toward right and his hatred of the wrong are born of his fear of man or his desire to follow the customs of society. He has a feeling that he is responsible to God and that he *must* please God to have peace.

In other words, he has never believed that morality

[1] See Trumbull, "Individual Work for Individuals," pp. 103-4.

is a matter of public opinion only but of the opinion of the universe. Nothing, not even atheism, can prevent a criminal from being haunted and appalled by the fear of a punishment more terrible than that of man. "The wicked fleeth when no man pursueth." (Prov. 28:1.)

> "He that has light within his own clear breast,
> May sit in the center, and enjoy bright day;
> But he that hides a dark soul and foul thoughts
> Benighted walks under the midday sun—
> Himself in his own dungeon."

Within man is a protest against sin which no amount of argument can stifle. There within is an impulse toward righteousness which no amount of human opposition can destroy. Man feels that the whole structure of life has been injured, that the very purpose of life has been thwarted, the whole power behind life outraged, when he commits sin. He feels that it is the actual will and power of God that is calling him forth to renewed energy for the right and activity against the wrong.

It is difficult, practically impossible, to believe that man has simply been deceived in believing that God is real for his moral life. In the face of adverse arguments, man has persisted in feeling that God is behind his moral life. Right is sacred and wrong intolerable because there is a supreme fountain of all justice and righteousness. Men labor for ideals, fight sin, and die for the right, because they believe that justice and right have their permanence and their justification and their triumph in a moral God. Men of *necessity* believe themselves responsible, of *necessity* believe in a distinction between right and wrong; of *necessity* believe in duty. The only reasonable conclusion is that since we

are not the authors of that necessity, that necessity must have an extra-human moral source in God. Otherwise man's moral life and its demands constitute a complete enigma.

Not man's moral struggles only but his other vital experiences call forth a belief in God. When they asked Mayer how he came to discover the principle of the conservation of energy, he replied, "For the sufficient reason that I felt the need of it." Man believes in God for the simple and sufficient reason that he feels the need of him. Man has a longing desire for a companion and instinctively, naturally looks up and prays. William James once wrote, "We hear in these days of scientific enlightenment a great deal of discussion about the efficacy of prayer: and many reasons are given us why we should pray, whilst others are given us why we should not. But in all this very little is said of the reason why we do pray. . . . The reason why we do pray is simply that we cannot help praying." [1] Sometimes this impulse to pray is due to man's joys in life: in the midst of his joys he wants to thank some one. Sometimes he prays for forgiveness. However numerous the excuses he manufactures for his sins, nothing satisfies him until he raises trembling hands toward heaven and cries, "Against thee, and thee only have I sinned."

At other times the sorrows and hardships and problems of life weigh so heavily that he cries out for assistance. It was so with Lincoln. Said he, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that

1 Quoted in Fosdick, "Meaning of Prayer," p. 9.

of all around me seemed insufficient for the day." Henry Clay Trumbull tells of a soldier in the Civil War who was asked if he ever prayed. His reply was, "Sometimes. I prayed last Saturday night, when we were in that fight at Wagner. I guess everybody prayed there." When some one asked General Kodoma of the Japanese army in the Russo-Japanese war, why he prayed, he replied, "When a man has done everything in his power, there remains nothing but the help of the gods." It is when the hardships, the perplexing duties, and the sorrows of life weigh heavily upon the soul that men turn to the God who comforts, guides, heals. Arthur Hugh Clough was right when he said:

> "And almost every one when age,
> Disease, or sorrows strike him
> Inclines to think there is a God,
> Or something very like Him."

Suffering crushes some hearts and they say, "Surely there cannot be a God!" But many more hearts in sorrow cry, "There must be a God to explain the mysteries of life, to uphold us in our sorrows, and to prove to us that we are in the midst of experiences which have their ultimate solution in the heart of God."

Often it is mere yearning for companionship. Man feels himself an orphan in the world without God. Without a petition upon his lips, merely with a yearning soul, he looks up to God. The old African woman stated this human fact when she said, "My soul is a thing which I cannot fathom, but my heart is bleeding for God." It is because the heart is bleeding for God that man speaks to God. And Carlyle was right when he said, "Prayer

is and remains the native and deepest impulse of the soul of man."

The belief that man "was not made to die," also ineradicable, is always vitally connected with belief in God. It has ever been true of man, as it was of Columbus, "The instinct of an unknown continent burned in him." This belief is sometimes grounded in the feeling that if human personality were permitted to die, God would be discredited. This feeling provoked Darwin to say, "It is an intolerable thought that man and all other sentient beings are doomed to complete annihilation after such long-continued, slow progress." At times the belief is prompted by the desire for fuller life.

> "'Tis life, whereof our nerves are scant,
> O life, not death, for which we pant;
> More life, and fuller, that I want."

Still others believe that the energized human soul, with its values and its uncompleted tasks, will as surely be conserved as the physical forces of nature. Sometimes belief is due to the feeling that love is deathless. Emerson wrote at the death of his little one:

> "Hearts are dust, hearts' love remain,
> Hearts' love will meet thee again."

Most frequently belief is due to the conviction uttered by Browning, that God will as surely guide the soul as he guides the birds:

> "I go to prove my soul:
> I see my way as birds their trackless way.
> I shall arrive. . . .
> In good time, his good time, I shall arrive.
> He guides me and the bird. In his good time."

Or it is due to the belief that personality will persist because God will vouchsafe its perpetuation.

The evidence is overwhelming, therefore, that man is "incurably religious." Worship he must. His worship may be credulous and superstitious and crude, but he will not go without worship. Nothing, absolutely nothing, can eradicate this element from his nature. It is as Jevons says, "No man and no community of men ever is, or has been, or ever can be excluded from the search after God." [1] Buddha tried to formulate a religion without God. It was a sort of ethical philosophy from which belief in gods was to be ruled out. But after Buddha's death his own followers raised him to the level of the gods and worshiped him.

With the scientific development of the nineteenth century the universe was more and more reduced to laws, and there seemed to be little use for God. Everything was explained as cause and effect. Everything was ruled out of court as evidence except cold logic and inexorable laws. As some one expressed it, God was taken to the edge of the universe and bowed out. But the heart rebelled. The very scientists themselves began to create their own gods and called them "Nature," "Cosmic Emotion," "The Unknowable," "Progress," "Cosmic Ether," "Humanity." When cold logic and abstract theorizing forbade them to believe in a personal God they made unmeaning and unemotional abstractions serve them for gods. Finally the poets, with hungry hearts, rebelled and refused to be denied communion with God. Tennyson voiced his rebellion when he said:

[1] See Jevons, "Introduction to Comparative Religion," p. 35.

"If e'er when faith had fallen asleep
I heard a voice, 'believe no more,'
And heard an ever-breaking shore
That tumbled in the Godless deep.

"A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answered, 'I have felt.'"

And Wordsworth rebelled when he wrote in his "Ode to Immortality":

"But for those obstinate questionings
Of sense and outward things,
Fallings from us, vanishings;
Blank misgiving of a Creature
Moving about in worlds not realized,
High instincts before which our mortal Nature
Did tremble like a guilty Thing surprised:
But for those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain light of all our day,
Are yet a master light of all our seeing;
Uphold us, cherish, and have power to make
Our noisy years seem moments in the being
Of the eternal Silence: truths that wake,
To perish never;
Which neither listlessness, nor mad endeavor,
Nor Man, nor Boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy!"

Within the last few decades there have arisen many vagaries in religion, some of them unscientific and unreasonable, all with a grain of truth. Many of them are the outcome of the rebellion of the heart against a godless universe. Formulate a logical theory that leaves God out and the heart will either find a way around the theory or else ignore it and go on daringly, and very illogically to believe in God. If man cannot worship one kind of god he will worship another: worship is a native impulse of

the heart. One of the medieval saints used to say, "The soul can never rest in things that are beneath itself." Man demands something above him as a help meet. He feels, as William James called it, a "More" than himself which is his companion. Of that "More" James said, "Man becomes conscious that this higher part (his spiritual life) is coterminous and continuous with a *More* of the same quality, which is operative in the universe outside of him, and which he can keep in working touch with, and in a fashion get on board of and save himself when all his lower being has gone to pieces in the wreck." [1] Man is forever and eternally reaching out to keep in touch with that more and nothing—no experience, no logic and reasoning—can eradicate that disposition from the human heart.

None would undertake to deny that man *has* believed these things and few that the beliefs are ineradicable. Of these undeniable beliefs there are only two explanations. Either man is deceived or else there is a God to match these thoughts. One is privileged to choose either explanation that seems to him to be the most reasonable.

If there is no God, then the universe has been growing human life for nothing. Man is distinctly marked off from all other creatures by the facts of his mental and moral nature. His conscious reaction to the experiences of life, his thoughts, feelings and aspirations—all surcharged with intelligence and self-consciousness—are the qualities which differentiate him from other creations. This soul, this spirit, this personality of man has been the highest achievement of the universe. A view of the

[1] Quoted in Fosdick, "Meaning of Faith," p. 126.

whole process of nature from its beginnings, through all its changing developments, points to the personality of man as not only the highest achievement but as the aim and end of the whole process. His body is approximately a perfect instrument: nature is but little concerned now with trying to develop an animal body superior to the human body. Her chief concern henceforth will be to perfect the mental, moral, and spiritual aspects of man. This higher nature of man believes that there is a God, is forced by the facts of life to believe there is a God, who is at the same time the source and the satisfaction of its moral and spiritual aspirations. The soul, with its various experiences, is, therefore, being developed for God and all that He implies. If there is no God as the background of this development then man's higher life is a delusion, the universe is developing something alien to itself and nature is an arch deceiver.

It is impossible to believe that man's higher impulses should remain a dream that never comes to fruition. Glover is right when he says, "Imagine a God who would create man to feel exquisitely, give him an instinct and a passion for right and for justice, and then put him where all this that is best in him is so much needless and purposeless torture; where, in proportion as he develops every side of his nature, he is mocked the more by pain without meaning, spiritual pain, the refined suffering that injustice, triumphant and imbecile, inflicts on the spirit that feels and understands" [1]—all this would not be the action of a God but of a hideous and hateful tormentor. What Keats said of the longing for another

[1] See Glover, "Jesus in the Experience of Men," p. 23.

life can be said of all man's moral impulses, "Is there another life? Shall I awake and find all this a dream? There must be, we cannot be created for this sort of suffering."

Nature is not purposeless or deceitful elsewhere. Physical life, from the lowest to the highest, has developed in response to outward stimuli. Janet describes the complete adjustment of inner to outer thus: "In the mystery and night of incubation or gestation by the collaboration of an incredible number of causes, a living machine is formed which is absolutely separated from the outer world, yet accords with it, and of which all the parts respond to some physical conditions of that outer world. The outer world and the inner laboratory of the living being are separated from each other by impenetrable veils, and nevertheless they are united by an incredible harmony. Without is light, within an optical machine adapted to it. Without is sound, within, an acoustic mechanism. Without is food, within are organs of assimilation. Without are earth, air and water, within are motor organs adapted to them. Imagine a blind workman, confined in a cellar, who simply by moving his limbs would be found to have forged a key adapted to the most complete lock. That is what nature does in making the living being." [1]

Nature spent numerous centuries perfecting the human eye. Fiske's imagination describes the process as follows: "There was at first a concentration of pigment grains in a particular dermal sac, making that spot exceptionally sensitive to light; then came by slow degrees the height-

[1] Quoted in Bowne, "Theism," pp. 87-88.

ened translucence, the convexity of surface, the refracting humors, and the multiplication of nerve-vesicles arranging themselves as retinal rods." And the completed eye found awaiting it the outer world of visible things. Indeed, there is no way to conceive of the eye developing except under the stimulation of the light. Fins develop only in water, lungs only in air, ears only at the call of sound. Nature has never developed in man any organ or any faculty for which there was not a corresponding satisfaction. Our growing moral and spiritual sensitiveness is prophetic of the fact that our full-grown souls will find perfect communion with God awaiting their perfected organs.

Each year there takes place that strange migration of the birds—an instinct prompting them to go south as winter approaches, and assuring them that in that southland they will discover the "land of golden grain." That instinct is never betrayed by nature. Surely nature is as good to the soul as to the body! Surely nature keeps faith with the soul of man as with the birds! The same intelligence and purpose which guides the bird by instinct in its flight guides man by means of his aspirations. There is no escape from that conclusion unless the whole process of nature, its methods, and its purposes, break down completely or change radically when the soul of man is the object of its attention.

It is unreasonable to believe that the whole process is true until man is reached and then it proves false. The personality of man is as much a part of the process as his body. It is practically impossible to believe that the universe keeps faith with every instinct and organ of the

body and does not likewise keep faith with every aspiration and organ of the soul. The universe will not produce a being believing in and vitally affected by belief in God, unless it contains a corresponding reality. The same universe that supplies a world of light for the eye and an ocean of sound for the ear supplies an all-embracing God for the soul. Sir Oliver Lodge's statement expresses a conviction forced upon every thoughtful mind, "I will not believe that it is given to man to have thoughts, nobler or loftier than the real truth of things."

> "By all that God requires of me,
> I know what God himself must be."

It puts an unbearable strain on the intelligence and reason to believe that the universe plays false and man's religious nature is a mock. Better believe that God is the reality which has been at work producing the religious facts of man's history.

Dr. Van Dyke has a story, "The Lost Word," which portrays the experience of a man in the effort to eradicate God from his life. Young Hermas, after believing in the Christian God, is persuaded by an old man to cast the word "God" from his life. Afterward when Hermas' father is dying he says to his son, "My soul is empty . . . you have found something that made you willing to give up your life for it. . . . Tell me your secret! Give me your faith before I go." The son replied, "I will give you the secret, father, I will gladly tell you all that I know. You must believe with all your heart, and soul, and strength . . . in . . ." But the word was gone. The father, gasping for breath and urging him to hurry

died without the faith for which he longed. Still later, wealthy, happy in the management of his earthly affairs, Hermas married, had a son, and came to be honored and trusted. But he and his wife were without inner joy. Finally his wife said, "I know what it is: there is no perfect joy without gratitude—the language of the heart, the music of happiness. . . . Come, let us take the boy with us and give thanks." Going to the dismantled shrine the father said, "For all good gifts, for all perfect gifts, for love, for life, for the world, we praise, we bless, we thank . . ." No word came. Turning to his wife he said, "The gratitude of life is only a dream. There is no one to thank."

Later his boy was seriously injured. All that the skilled physicians could do availed nothing. His wife cried, "Is there no power that can save him? Is there no one to pity us and spare us? Let us call . . . let us pray." The father began, "Out of the depths, out of the depths we call for pity. The light of our eyes is fading, the child is dying. Oh! the child, the child! Spare the child's life, thou merciful . . ." The word again is missing. Hermas cried out, "I would give all that I have, if I could bring back the word at this hour, in this time of bitter trouble." John of Damascus found him in this sore need and taught him that the world has no meaning, existence no peace, death no refuge without God. Hermas, believing again, cried out again and again unto God, "The Father, my Father," and there came into his soul an indescribable peace and a confident assurance. Take God out of life and life is barren and empty. Man turns to God in his joys, in his sorrows, in his death as instinc-

tively as the birds go south. Just because man thanks God, and prays to God, and hopes for eternal life, and feels the need of a companion—for these very reasons we are forced to believe that God is a reality. Or else "earth is darkness to the core."

Dr. Fosdick calls attention to the fact that "The Nile for ages was a mystery; it flowed through Egypt—a blessed necessity to the land, enriching the soil, and sustaining the people—but nobody knew its source. Long before Victoria Nyanza was discovered, however, thinkers were sure that a great lake must be the explanation of the stream; and, when at last they found the sources of the Nile, the lake was even greater than any one had dreamed." The only explanation of the Nile was a great source. The only explanation of the soul is likewise a source great enough to explain such wondrous being. There is no way of extracting intelligence from non-intelligence, the moral from the non-moral, the spiritual from the non-spiritual. The common man has generally regarded the moral and the religious nature of man as pointing to a moral and spiritual God as its sufficient ground and explanation. There is no other explanation that is as satisfactory. Because we *must* believe in God we *do* believe.

CHAPTER III

GOD AND HUMAN ACTIVITY

Ps. 22: 28. "For the Kingdom is Jehovah's and He is the ruler over the nations."
Isa. 45: 5b. "I will gird thee, though thou hast not known me."

WHEN some one exclaims with Job, "Oh, that I knew where I might find him," few venture to reply that God is found in human activity. In fact, most men are inclined to doubt the existence of God simply because they take it for granted that man is sufficient explanation for his own acts and experiences. Out in the world men are at work with their free wills, they are building up and tearing down, making and re-making, in these constant social achievements and social changes —where is there any place for God? Man plans, follows courses of his own choosing, succeeds or fails by his own will power. Upon him rests the responsibility for the effects of his activity. Men put their collective minds and wills together, and build governments or destroy them. They are the makers of history: history merely records the results of the individual and the collective will. Where, then, can we expect to find God in human activity?

The obvious reply to this question is that man is *not* sufficient unto himself. He is only a contributing factor to the events which occur as a result of his actions. For instance, some one has calculated that in the making of

a crop man furnishes five per cent of the energy and God ninety-five per cent. Man's thinking accomplishes little in itself but an indefinite number of forces help him to achieve through his thinking. Physicians and surgeons do not cure diseases, but, if they do their part, nature (God) will accomplish cures. Oliver Wendell Holmes makes the old doctor in "Elsie Venner" say, as he comments on the sentence set up in large letters in Galen's great lecture room, "I dressed the wound and God healed," "A man no sooner gets a cut than the Great Physician, whose agency we often call *Nature,* goes to work, first to stop the blood, and then to heal the wound, and then to make the scar as small as possible. If a man's pain exceeds a certain amount, he faints, and so gets relief. If it lasts too long, habit comes in to make it tolerable. If it is altogether too bad, he dies. That is the best thing that can happen under the circumstances. So you see, the doctor is constantly in the presence of a benevolent agency in the settled order of things, of which pain and disease are the accidents, so to speak." Man's achievements are the result of coöperation with a host of forces which are indispensable allies. And usually the ally is an unequal partner, carrying more than his share of the load.

Were it not for forces which are at work, both in his body and in the world about him, when man is unconscious of their presence or even slumbering and sleeping, which stand at his door pleading to be utilized and promising to co-labor with him, men could accomplish very little. It is when men stop to separate what they contribute from what the forces of the universe are responsible for in the

events of life that they cease their boasting. In his "Idea of God" Fiske insists that man is by no means self-sufficient. Says he, "We are born into a world consisting of forces which sway our lives and over which we can exercise no control. The individual man can indeed make his volition count for a very little in modifying the course of events, but this end necessitates strict and unceasing obedience to powers that cannot be tampered with. To the behavior of these external powers our actions must be adapted under penalty of death. And upon grounds no less firm than those on which we believe in any externality whatever, we recognize that these forces antedated our birth and will endure after we have disappeared from the scene. No one supposes that he makes the world for himself, so that it is born and dies with him. Every one perforce contemplates the world as something existing independently of himself, as something into which he has come, and from which he is to go; and for his coming and his going, as well as for what he does while a part of the world he is dependent upon something that is not himself." [1]

In the opening chapters of his "Outline of History," H. G. Wells tells how the movements of the planets and worlds affect the climate, the winds, etc. These in turn affect man's life. Historians, viewing all past movements of history in the large, discover that the geographical and economic forces of the earth, over which man has only a limited control, are determining factors in his activity. The change of climate, the change from excessive rainfall to drouth, are the causes of the migrations

[1] See Fiske, "Idea of God," pp. 62-3.

and movements of peoples. The lack of proper food means the deterioration and perhaps the fall of a nation. The favorable location of a country with rivers and harbors and moderate temperature means stability and prosperity. Some historians are so enamored of the effect of these forces that we have what is known as the "Geographic" and "Economic" interpretation of history: all movements of history are interpreted from the viewpoint of the geographic situation or of the economic need. We are not concerned just here with whether these theories are sufficient or not. But they are evidences that the natural forces of the physical order over which man has little control—rainfall, crops, famine, drouth, atmospheric conditions, insects, pestilences, etc.—seriously affect man's life. It does not behoove man, therefore, to boast of his independence and self-sufficiency.

It is a mistake, then, to expect to find God wholly apart from human activity. Usually it is demanded that God's existence be proved by evidence showing that he dwells above man, acts upon him from without, and breaks through the established order of things. Long ago man not only rebelled at such a conception of God but concluded that if there is a God He must work *through* human activity. He is not outside the universe as an engineer is outside his engine. He is not controlling the machinery from the power house by shifting levers and pushing numerous buttons. He is actually at work *in* the very forces which constitute the machinery of the universe—life process, heat, light, electricity, chemistry, radium. Man, the free will of man, is one of the forces of the universe in which God is at work. As far as we can tell man's

will power is the only *free* force, but it is nevertheless one of the forces resident in the world through which God achieves his purposes. God's power is not manifested in breaking through from the outside into man's sphere. It isn't that "Man's extremity is God's opportunity," that God's sphere begins where man's ends. The spheres of God's and man's activities are not two mutually exclusive circles, thus O O, but a circle within a circle, thus ◎ —God's circle includes man's circle. God's purposes are achieved as man acts, His power is revealed through the free movements of man, His will is achieved through the force we call man's will.

If there is a God who "plants his foot-prints on the sands of time," we will expect to find footprints of his that are made through the deeds of men. One of the most difficult problems of human life is the relationship between man's activity and God's activity. No attempt is made here to solve it. It is merely contended that if there is a God he is to be found in and through human activity, directing human force with the same intelligence, though not by the same methods, as he directs the other forces of the universe. God does not let us work away until He decides to descend from His lofty height and stop us from finishing our tower of Babel: He does not turn us loose, go into a far country, and then return, discover what kind of a government we have builded, and if it does not meet with His approval, end it; give us free rein again, and again return for still another inspection. If there is a God He moves within the realm of human activity constantly, and in that activity He is a molding and guiding and directing force. If there is

a God these two contradictory statements are true: man freely acts, God intelligently guides through that free activity. If we expect to find God, then, it will not be in the miraculous, mysterious showing of his mighty arm, but in the gradual emergence, through the very events with which mankind is intimately connected, of His intelligent purpose and will. Tolstoi, writing of the Napoleonic war, said, "Just as in a clock the result of the endless number of different wheels and gearings is only the slow and even motion of the hand which indicates time, so the result of all these complicated human motions of these one hundred and sixty thousand Russians and Frenchmen,—of all the passions, wishes, regrets, humiliations, sufferings, impulses of pride, terror, enthusiasm of these people,—was only the loss of the battle of Austerlitz, the so-called battle of the three emperors, that is, the slow movement of the hand of universal history on the face of the history of humanity." [1]

There are a few indisputable facts connected with man's activity on which these conclusions are based. First, in order to live his physical life at its best man must take notice of certain physical forces over which he has only a limited control. He does not make the air but he must help keep it pure and uncontaminated or else sickness will result. He does not create the sunlight but he must not shut his life away from it or else he will suffer. He does not, in the final analysis, make his food, though he *may* have a limited part in its growth, but he must eat it, and eat it with restraint and moderation and discrimination, or else serious consequences will follow.

[1] See Tolstoi, "War and Peace," p. 423.

Ordinarily if men are cautious, industrious, prudent, economical, they find that the physical universe is not rigidly antagonistic to them but coöperates and yields what they need for the fullest life. They also find that if they do not live in harmony with this physical universe that they have pain, suffer, and are ultimately destroyed. It is no exaggeration, therefore, to say that the order of which man is a part *enforces* a particular kind of life, that the physical universe is constantly saying to man, "Do this and live thus or you cannot live at all." It tells man that he cannot do as he pleases unless he pleases to be destroyed. Fiske insists in his "Cosmic Philosophy" that by means of pain and pleasure nature is constantly placing limits upon man's life. Says he, "They (the facts) will apparently justify us in asserting that pleasure is a state of consciousness accompanying modes of activity which tend to increase the fullness of life, while pain is a state of consciousness accompanying modes of activity which tend to diminish the fullness of life." [1] His conclusion is that "pleasures are the incentives to life-supporting acts, and pains the deterrents from life-destroying acts."

No one can reasonably deny that there is a "something," not man, which is at work guiding man's life and laying down limits within which he must live. Some scientific men are content to call that something "nature," "forces," etc. Theists call the something God and refer these consequences of man's deeds to the will of an intelligence.

In the social order there are forces at work, as in the physical order, attempting to persuade men to live within

[1] See Fiske, "Outlines of Cosmic Philosophy," Vol. IV, p. 114.

certain rather well defined limits. The facts in this realm are hardly as clear cut as in the physical but they are nevertheless admitted to be true. Man as a social being must consider the welfare of others. As a member of the group if he take the life of some other member he discovers that there is no inner peace and happiness in his heart after he has committed the deed. The story of Cain and Abel is the story of how the universe will have none of murder. Early in the collective life of man there grew up laws prohibiting murder. Society discovered that if murder were permitted fears, suspicions, jealousies and hatreds would be engendered and the community could have no stability. It is not an unwarranted statement, therefore, to say that back of this social rule against murder there is a "something" saying to man by shattering the peace of the murderer that he should not kill.

Early in history mankind began to try to regulate the relationship between the sexes. As he observed the effects of certain relationships he formulated rules. The outcome is a fairly well-defined conviction that the best results flow to society from the monogamous relationship. It has proven best for the twain, best for the children, and best for the happiness of the community. All other forms of marriage have come to be tabooed in society. That is, there is "something" at work, through the experiences of mankind, telling men how to live sexually.

Slavery was a custom in early society and continued with varying degrees into modern days. But even in the early centuries there were a few thinkers who began to doubt slavery because of their observation of its effects. Finally mankind decided that slavery is wrong, and wrong

mainly because of its effect on happiness and fullness of life in the community. That "something" which taught him that slavery is wrong is now endeavoring to tell men how to live in fuller, richer relationships with others. There are a few principles written at the very heart of the universe which are intended to guide men in these relationships. These principles are summed up in such words as "justice," "respect for human personality," "brotherhood," "equality," and "the golden rule."

War is rapidly being branded an alien and an outlaw in society. The world over, there is growing up an insistent demand that some sort of association of nations in which justice shall be administered and reason rule, shall be substituted for war. Men have decided that the "something" that taught them these other good things does not want war and does want justice and reason.

All laws of society and all moral precepts have grown out of man's observation of the effects of his actions. Ofttimes the observation is inaccurate and defective. Effects are attributed to wrong causes or there is a mistaken conception of the real effects. But there has been a serious attempt to do what ought to be done to bring the most desirable results to society. To pick up sticks on the Sabbath was forbidden because it was "thought" that picking up sticks on the Sabbath brought disaster to the community. Men were *trying* to discover its cause and apply a remedy. This effort has been the basis of moral precepts. The perpetual effort of man is to learn to act so that nothing but desirable effects follow his actions.

Fiske maintains that "while the actions deemed pleasurable are those which conduce to the fullness of life in

the individual, the actions deemed right are those which conduce to the fullness of life of the Community. . . . And bearing in mind that the community, which primevally comprised only the little tribe, has by long-continued social integration come to comprise the entire human race, we have the ultimate theorem of the utilitarian philosophy, as properly understood, that actions morally right are those which are beneficial to Humanity, while actions morally wrong are those which are detrimental to Humanity." [1] Actions are man's. Effects are the "something's." There is an oriental proverb which says, "When the egg fights with the rock the yolk comes out." When man persists in doing what the universe does not want done he strikes a rock and is, like the egg, broken and shattered.

"In vain we call old notions fudge,
And bend our conscience to our dealing:
The ten commandments will not budge,
And stealing will continue stealing."

"In vain" do men attempt to build life upon certain foundations or make effective certain ways of living. That which the universe wants it will have and the sooner man learns to coöperate more fully with the universe the sooner will he avoid disastrous results.

It is difficult also to observe the movements of history without detecting the hand of a power not man's own. It was once claimed that the destruction of the Spanish Armada by a storm was a stroke of Providence. As many storms seem likely to oppose the right as to aid it. But one can hardly study the events preceding and following the destruction of the Spanish Armada without conclud-

[1] See Fiske, "Outlines of Cosmic Philosophy," Vol. IV, p. 125.

ing that on all sides factors were assembling to defeat the designs of the Spanish Autocracy. Victor Hugo, speaking of the Battle of Waterloo, says that "Providence needed only a little rain, and an unseasonable cloud crossing the sky sufficed for the overthrow of the world." Whether one agrees with the stress laid upon the rain and the sunken road or not (and I believe the theory of the sunken road is now exploded by historians) one is bound to admit that circumstances in those years were conspiring together to defeat the designs of Napoleon. Hugo says, "Was it possible that Napoleon should win this battle? We answer—no! Why? Because of Wellington? Because of Blucher? No! Because of God. . . . Napoleon had been impeached before the infinite and his fall was decreed. He vexed God. Waterloo is not a battle; it is the change of front of the universe." It is significant that practically every writer that has attempted to describe the closing years of Napoleon's career ascribes the events to something beyond the men involved.

The study of the years preceding 1812 provoked Tolstoi's theory of the "Pre-eternal Law" according to which the events of history happen. Said he, "In viewing history from a common point of view, we are unquestionably convinced of the Pre-eternal Law according to which events take place. Looking at it from the personal point of view we are convinced of the opposite. . . . Whether this is faulty or not, having become fully convinced in the course of my work, in describing the historical events of the years 1805, 1807, and especially 1812, in which this law of predetermination appears boldly in relief, I was unable to ascribe any significance to the acts of those men to

whom it seemed that they guided the events, but who less than all the other participants introduced into those events a free human activity. The activity of these men was interesting to me only as an illustration of that law of predetermination which in my opinion guides history, and of that psychological law which compels a man who commits a most un-free act to find in his imagination a whole series of retrospective ratiocinations, the purpose of which is to prove his freedom to himself." [1] This is quoted not to assert or to ask for agreement with his theory of "Pre-determination" but to show that it is difficult to study the events of Napoleon's career without concluding that the logic of events, the laws of the order of which men are only a part, made it impossible for Napoleon to succeed. When men undertake some things they come face to face with moral stone walls, and walls that are just as real as the Rockies.

Autocracy in all its forms is not desired by the universe. This can be proved by a careful study of the Roman government and its treatment of the slaves and plebeians, of Turkey's treatment of subject races, of Spain's treatment of her colonies, of the condition of the peasants preceding the French Revolution, of Russia's dealings with her peasants and her present debacle, of the Mexican, Japanese, and German nations. Even though the Church, in the very name of God, practiced autocracy, as in France and Russia and Mexico, and even though there was worked out a theology to support the autocracy as in Germany, it has failed.

During the late world war one writer was convinced

[1] See Tolstoi, "War and Peace," Introduction.

that the weather was fighting for the allies, and in support of that conviction cited the absence of mist in the North Sea as an aid to the British in 1914, and the wet state of the land that held up the Germans in Flanders in 1914-15. Mr. H. G. Wells rebels at this explanation of the course of events. Said he, "It ignores the part played by the weather in delaying the relief of Kut-el-Amara, and it has not thought of the difficult question why the Deity, having once decided upon intervention, did not, instead of this comparatively trivial meteorological assistance, adopt the more effective course, for example, of exploding or spoiling the German stores of ammunition by some simple atomic miracle, or misdirecting their gunfire by a sudden local modification of the laws of refraction or gravitation." [1] Mr. Wells seems to have the better of the argument. And yet, after a careful study of all the years of the great war, and all the factors involved, there is but one conclusion possible, that the very forces of the universe were in league against the success of the German idea. It was impossible for the German ideals finally to prevail in the universe. The German Kaiser, like Napoleon, had struck a moral stone wall. It is even as Thomas Curtis Clark said:

"You have wasted our cities with fire,
You have blackened our treasured art,
You have blasted our shrines in your ire,
You have broken the whole world's heart;
But your purpose will fail;
The right will prevail,
Though widely your flag be unfurled:
You can shatter the work of our hands, Wilhelm,
But you can't kill the soul of the world.

1 See Wells, "God the Invisible King," p. 34.

"You have slaughtered our patriot sons,
You have ravished our womanhood,
You have strangled our babies, and your guns
Have every appeal withstood:
But your purpose will fail;
The right will prevail;
Your banners of death shall be furled:
You can slaughter our patriot sons, Wilhelm,
But you can't kill the soul of the world."

Try as he may man cannot make some things prevail and succeed in the world. "Truth crushed to earth will rise again" is one way of expressing that conviction. Spenser's way of expressing it was:

"It often falls in course of common life
That right sometimes is overborne of wrong,
The avarice of force, or guilt, or strife,
That weakens her, and makes its party strong.
But justice, though her doom she do prolong
Yet at last will make her own cause right." [1]

"Be sure your sin will find you out" and "Whatsoever a man soweth that shall he also reap" are scriptural ways of expressing it. The very events of man's growing experience, then, speak. Wise men say to the young man, "You can't trifle with your body, or with love; you can't seek pleasure and wealth and power as ends in themselves." They are able to say these things because they know by observation that the man who goes in certain directions will all but dash himself to pieces. The very events of history are saying, "Great Britain, France, Japan, America! Try not autocracy, mistreatment of classes, injustice to labor, greed, selfish isolation, secret diplomacy, appeal to force, or any other wrong." The reason history gives these counsels is that she has seen the nations which have disobeyed them thrown down by the solid, impreg-

[1] Spenser.

nable moral wall of the world. With all man's boasted freedom, therefore, he cannot, over a long period of time, make certain things succeed. The very forces of society and of nature prevent wrongs from triumphing.

> "The planets are in league against the hosts of night!
> The sun itself goes forth to battle for the right.
> The ages fight for God." [1]

There is still a third set of facts which are undeniable, a gradual emergence in history of moral and spiritual ideals. It has been a long process but more and more the determining factors in man's life are spiritual ideals. Geographic conditions affect human history. Economic forces are factors. But the most powerful influences in history are ideals. The geographical situation of Greece had something to do with its history. But the Greek soul, the Greek spirit, embodied in such men as Socrates, Plato, Aristotle, Æschylus, Sophocles, Euripides, Pericles, Demosthenes, molded Grecian history. And the spirit of these men was largely independent of the location of their country. The Jews were subject to both geographic and economic forces. But Jewish history is determined far more by a set of ideas, chief of which was their Messianic hope. There is no doubt that there were economic aspects to the Reformation. But Mathews is right when he says that he "who would interpret the Reformation must know something of theology." It was religious convictions, motives, ideas, which furnished the background for all those great leaders around whom the Reformation centered—Luther, Calvin, Cranmer, William of Orange. Two opposing ideals fought in the Civil War. Regardless of the

[1] Thomas Curtis Clark.

tremendous economic forces at work in the late war, it was a conflict of ideals. More and more history will say of that period what it has said of the French Revolution and of the Protestant Reformation: no one can rightly understand it without a thorough knowledge of the ideals which were at work. When the Plebeians became discontented the rulers of Rome said, "Give them bread and public games." But these did not suffice. The great periods of discontent, one of which the world is now passing through, cannot be interpreted wholly in terms of economic need. Travelers recently coming from starving Russia report that the people are aflame with ideals and are willing to suffer if it means a greater and finer Russia. In a footnote one of the co-laborers of Wells in his "Outline of History," dissenting from a position taken by Wells, says, "The Revolution in England (1640-1660) was a Puritan revolution—it sprang from the religious motive first and foremost. The economic motive was secondary. 'The economic interpretation of history' is always tempting, but men's souls have always mattered more than their pockets. Englishmen fought Charles I for the sake of free consciences rather than for the sake of free pockets." [1]

Out of the turmoil of human activity, therefore, gradually emerges moral purpose and victory for moral ideals. It sometimes seems as if men were just living without any particular plan. But out of the conflicts in which they are engaged, out of the defeats and setbacks, emerge great ideals. One has only to attempt what H. G. Wells attempted in his "Outline" to discover that there is an

[1] See Wells, "Outline of History," Vol. II, p. 217.

unfolding purpose in history. Watch the onward process from the amœba to man, from primitive man to modern man, from autocracy to democracy, from slavery to the modern conception of the value of the individual, from selfish struggle for existence to the fight for justice for all mankind—and there is but one conclusion: man's spirit is growing, spiritual ideals are developing. Shailer Mathews' words are pertinent: "The painter before his canvas, the musician drawing harmonies from his instrument, the architect building his dreams into cathedral and palace, the philosopher seeking ultimate truth, the saint worshiping his God, the scientist challenging nature in his experiments, whatever may have been the occasion of their devotion, have only to be compared with the maker of arrow heads, the beater of tom-toms, the carver of totem poles, the master of initiations, the guardian of the tribal fire, and the dancing medicine man, to show clearly that man has developed in the realm of the spirit." [1]

The high conception of womanhood, the treatment of childhood, the care of the aged, provision for the sick and the weak and the helpless, and the treatment of criminals show that the idea of the value of human personality is gradually triumphing. The decay of autocracy and the watchwords that are on every lip are evidence that the ideals of democracy are prevailing. War is gradually and slowly yielding to reason and law. Religion is moving away from witchcraft and superstitions and forms and ceremonies to the higher thought of the life of God in the soul and in society. Voluntarily men are striving to be just. As far back as 1789 the nobles of

[1] See Mathews, "Spiritual Interpretation of History," p. 45.

France voluntarily gave up right after right, surrendered privilege after privilege, because they felt the injustices suffered by the peasantry. Many a nobleman of France, like Charles Darney, left France to escape the injustices which he deplored but was helpless to prevent. During the period of stress in pagan Japanese history the Shogun voluntarily surrendered the rights which his family had held for generations and returned to private life. During the last hundred years there is hardly a foot of land on the borders of the United States and Canada, not a school of fish in the waters adjacent to the two countries, that have not been matters of dispute between Great Britain and the United States. But each nation has voluntarily surrendered and sacrificed for the benefit of the other, and we have had peace. The astonishing proposal of the United States at the Disarmament Conference was one of the outstanding forward steps in history toward the eradication of war. That such a proposal could be made, and that the nations could subscribe even formally to the principles involved in that Conference, is evidence that the world has progressed. Hundreds of employers in America are voluntarily putting their business concerns on a coöperative basis, not because they are afraid of an industrial revolution, but because they are dominated by the spirit of idealism.

Man is constantly asking himself two questions: "What is right? What does God desire?" When he concludes that a thing is right, what God wants, he attempts to put into operation this God ideal regardless of opposing forces. Slowly, slowly, after setbacks and seeming defeats, his ideals grow and develop and thus history pre-

sents the gradual achievement of an unfolding purpose of God.

"Keep heart, O Comrade! God may be delayed
By evil, but He suffers no defeat.
Even as a chance rock in an upland brook
May change a river's course; and yet no rock—
No, nor the baffling mountains of the world—
Can hold it from its destiny, the sea.

God is not fooled; the drift of the world Will
Is stronger than all wrong. Earth and her years
Down joy's bright way, or sorrow's long road,
Are moving toward the purpose of the skies."

Have the facts been rightly interpreted? Suppose we deny that God has any hand in the activity of man and content ourselves with ascribing events to natural forces such as the geographic and economic. Let us assume that Lombrosi is right when he holds that revolutions generally occur on limestone formations, and Grant Allen right when he says that "the differences between one nation and another ultimately depend . . . simply and solely upon physical circumstances to which they are exposed"; and Seligman right when he asserts that the democracy of the nineteenth century, the Civil War, the Spanish-American war and our international politics are dominated by economic considerations. We are still left with a problem on our hands. These theories acknowledge that there are objective factors at work, but they refuse to call them anything other than blind physical forces. Until it is proved that natural forces are blind, the theist insists that the most reasonable explanation is to assert that they are controlled by an intelligence that is acting open-eyed. It is by no means childish—it is thoroughly

scientific, to maintain that natural forces are God's energy in action.

It is likewise possible to say that the movements of history are simply the jumbled, hit-and-miss, trial-and-error activity of man. It is man himself that is acting and there is nothing outside of man influencing or determining or guiding. This denies the influence of forces which are beyond man, the moral stone walls which block his way, and the reality of the ideals which determine the destinies of races and the movements of history. Historians, therefore, even those who are least inclined to find God anywhere, are forced to confess him in the movements of history. Laurent once said, "There is in the life of man unfolded in history a succession, a plan, a development which cannot be referred to man himself." [1] Nieburgh said, "History shows, on a hundred occasions, an intelligence distinct from nature which conducts and determines those things which may seem to us accidental; it is not true that history weakens our belief in Divine Providence. History is of all kinds of knowledge the one which tends most decidedly to that belief." [2]

Professor Bowne insists that "the one truth which can be verified concerning the world-ground is that it makes for righteousness." [3] Robinson remarks, "Even those of us who have little taste for mysticism have to recognize a mysterious, unconscious impulse which appears to be a concomitant of natural order. It would seem as if this impulse has always been unsettling existing constitutions

[1] See Flint, "Theism," p. 151.
[2] See Flint, "Theism," p. 386.
[3] See Bowne, "Theism," p. 256.

and pushing forward, groping after something more elaborate and intricate than already existed." Bergson observed "the constant recurrence in history of a persistent Something, reasserting itself throughout successive generations of mankind." He called it the "elan vital," the vital impulse which "for him is the animating soul of the Universe, the eternal, independent, universal spiritual life; and upon its foundation he proceeds to build the fabric of his constructive and prophetic work."

Mathews insists that the philosophy of Hegel recognizes the power of God in history. Says he, "With all its Teutonic provincialism Hegelianism is none the less an argument for the working of spiritual forces in human development not to be identified with man." [1] Commenting also on the philosophy of Lotze he says that the "process of Lotze . . . cannot be kept within the limits of non-personality." [2] And summing up his résumé of the various interpretations of history made by great students he says, "Some thought of World Spirit cannot be excluded from a conception of history in which so many elements of personal progress are to be seen. It is, I think, a most significant fact that philosophies of history are so commonly driven to a conclusion of this sort. There is indeed no better theistic argument than an observation of social progress. True, it will not explain the misery of the passing experience, nor will it give us a super-monarch in heaven, but it will give us something more personal than a Power not ourselves that is making for righteousness." [3]

1 See Mathews, "Spiritual Interpretation of History," p. 196.
2 See ibid., p. 196.
3 See Mathews, "Spiritual Interpretation of History," p. 198.

It is significant that H. G. Wells in a number of his late books, including the "Outline of History," insists that God is active in the activities of men and that the progress of history is an unfolding of a purpose of a finite but achieving God. Max Mueller once said, "To the philosopher the existence of God may seem to rest on a syllogism; in the eyes of the historian it rests on the whole evolution of human thought." [1]

Isaiah said to Cyrus in the name of God, "I have girded thee, though thou hast not known me," and this means, "Cyrus, you think that the power is your own which is overturning the nations of the East. You think Israel has been conquered and dominated by your own energy. But, Cyrus, you are only the servant of God. Though you know it not, He has girded you and there is working through you the power of His hand." The Psalmist said, "A man's goings are established of Jehovah," and again, "My times are in thy hand." Nearly all great men have been humble. Ruskin says that all great men have been conscious that the power was not *in* them but *through* them. When some one congratulated Jacob Riis upon his successful life, he replied, "Why, I put myself in the way of things happening, and they happened, that's all." When Morse sent his first message across the wire it was "What hath God wrought!" and when Haydn completed his Creation he gave God all the praise. Lincoln said in a letter to a personal friend, "I hold myself as an instrument of Providence. I have my own views and purposes. I have my convictions of duty and my notions of what is right. But I am conscious at every

[1] Quoted in Fosdick, "Meaning of Faith," p. 128.

moment that all that I am, all that I have is subject to the control of a Higher power." Stonewall Jackson firmly believed that all the events of his personal life and of the nation were wholly under the guidance of God. He was moved to remark to a friend at one time, "Why should Christians be disturbed about the dissolution of the Union? It can only come by God's permission, and will only be permitted if for His people's good. I cannot see why we should be distressed about such things, whatever be their consequence."

Childish, is the remark of some? Perhaps, but thoroughly scientific. Our lives are not made wholly by our own activities. Circumstances beyond us direct and mold. "There is a divinity that shapes our ends," said Hamlet. We act: we are free to act, but we cannot go in certain directions without meeting closed doors and running into stone walls. When we sum it up, we must acknowledge that circumstances, surroundings, movements which are beyond our control have shaped our lives and shaped history as much as have our own choices. God's existence is shown to be real by his observed presence in and through the activity of man.

CHAPTER IV

GOD AND SIN

Hab. 1: 13. "Thou that art of purer eyes than to behold evil, and that canst not look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swalloweth up the man that is more righteous than he?"

ALTHOUGH there is enough evidence for the existence of God to lead when studied to a theoretical belief in Him, there is always a practical difficulty in the way of that belief—the sin of the world. Men who desire to believe in God find the injustice and wrong and sin of the world an obstacle of immense proportions. This difficulty is recognized by all who deal with the problems of life. In one of Tolstoi's stories the hero stands in the public square at Moscow and sees a bright-faced peasant and a young mechanic shot to death on mere suspicion by Napoleon's soldiers. He sees their bodies, still warm, roughly thrown into a trench and covered. And then his heart rebels against a world in which such injustice can reign and cries, "There is no God." The immediate reaction to the sins of mankind is the age-old question, "How does God permit it: How can it happen at all in God's world?" After private conversations with students in which they had confessed their foulest sins, Henry Drummond was heard to say, "Oh! I am sick with the sins of these men! How can God bear it!" Helen Hunt Jackson, in "Ramona." makes Alessandro, wronged by the white man, say, "How can it be God's will that wrong

be done? It cannot be God's will that one man steal from another all he has. That would make God no better than a thief, it looks to me. But how can it happen, if it is not God's will?" The human heart constantly cries with McCheyne, "Why did God leave the root of lasciviousness, pride, anger, in my bosom? He hates sin, and I hate it; why did He not take it clean away?" [1]

This feeling is one of long standing in the human heart and it was aggravated by the horrors of the late war. Henry Barbusse, in "Under Fire," tells the story of a small squadron of men from their entrance into the war until all but one is killed. He depicts all the physical and mental agonies through which the men go, the horrors that are part of their daily lives, and then makes them say, "There is no God or He would stop this." While pastor of the City Temple, London, Dr. J. Fort Newton received a letter from a boy in the trenches dated "Somewhere in Hell. July 27th," in which he said, "Who will forgive God? Not I—not I. This war makes one hate God. I don't know whether he is the God of battles and enjoys the show, as he is said to have enjoyed the smoke of burning oxen long ago. . . . If so, there are smoking holocausts enough to please him in No Man's Land. But, anyway, he let it happen. Omnipotent! and—he let it happen. Omniscient! He knew it in advance—and He's let it happen. I hate him. . . . You have been kinder to me than God has."

In one of his essays Mr. Boreham says, "The other day, not far from here, a snake bit a little girl and killed her. . . . Had I been there, I should have tried to kill

[1] See Bonar, "Life of Robert Murray McCheyne," p. 157.

the snake and save the child." But God made no move to protect her. An innocent girl is dragged to the rear of a fiend's shop, tortured and killed, her body buried, and the crime goes undiscovered until the criminal is well out of the reach of the law and, as Carlyle laments, "God sits in the heaven and does nothing." If there is a God why does he not stop the sins and the wrongs of life? Yea, why did God ever make a world in which sin is possible? Most of us agree with Mr. Boreham when he says, "The venom of the cobra, the cruelty of the wolf, the anguish of the sickly babe and the flaunting shame of the street corner: had I been editor I should have ruthlessly suppressed all these contributions." [1] When we catalogue the miseries of life due to sin, all the heartaches of the late war, all the cruelties inflicted by race upon race, we can enter into the meaning of that picture which Lowell saw in Belgium years ago: an angel holding back the Creator and saying, "If about to make such a world, stay thine hand." The universal question of the human heart, as it sits in the midst of the effects of its sin, is "Why?"

Sin should prevent us from believing in God only if, after every effort has been made, we fail to discover any reasonable explanation of its existence in the universe. The attempt to find a reasonable explanation of its existence, however, cannot be confined to the realm of the theoretical. Sin is not something material like water, iron and electricity. It does not exist apart from man. As a problem of life, therefore, it can be understood and solved only as we examine the experiences of men. Logic

[1] See Boreham, "Faces in the Fire," p. 60ff.

and theory will be of assistance only as we go first to the actions of men that we call sinful and ask what they are and why they came to be.

We rarely make clear cut distinctions in our use of terms. Ofttimes we mean by sin the act and ofttimes the consequences of the act. Numerous ills are perpetuated from generation to generation because men refuse to think clearly and accurately enough to discover the laws of health, of mind, of society. Indolence, mental or physical, or spiritual, is the source of much sin. Dante punishes the wrathful and the melancholy eternally together: the wrathful because they carried their passions to excess, the melancholy because they did not put their passions to use.

Again, men misuse their powers and bring miseries upon themselves as individuals and upon the social order present and future. Normal use of the inherited tendencies and powers of man should never be classed as sin, although the ascetics often desire to call them sin. It is not the normal expression of the "play" instinct but seeking pleasures in excess that is sin. It is not sexual love in itself which is sinful, but its abuse. Dante called this class of sin the sins of feelings. By this he meant laws and principles of nature which are innocent in themselves but turn sinful by misuse. A large part of the suffering which comes upon society and which is handed on from generation to generation is due to man's abuse of right instincts, tendencies, and laws of human nature and society.

By its very nature society is a balanced relationship between the various members of the group. Failure to maintain proper relationships works untold injury.

George Eliot makes Adam Bede say, "A pig may poke his nose into the trough and think o' nothing outside it; but if you've got a man's heart and soul in you, you can't be easy a making your own bed an' leaving the rest to lie on the stones." The very nature of the social order requires that the Golden Rule shall be a part of its constitution. "Each for all and all for each." Those innocent of causing bad social conditions must suffer along with those who are responsible. Thus war involves the world in its ruin:—innocent women and children and innocent nations whose commerce and trade and finances are affected adversely. Whenever men live unto themselves, refuse to shoulder the obligations resting upon them as members of an order, refuse to work with and for others, fail to respect the personalities and rights of others, serious social consequences follow.

Most of the sins of the world, therefore, fall into three groups: the individual man's failure to use powers with which he is endowed, his abuse or misuse of those powers, his failure to respect and regard properly his fellow men. Man's sins are one outcome of his freedom.

On the other hand, the numerous "goods" of life come from his rightful actions. When he energetically uses mind and body rightly the world yields him her treasures and secrets and joys. When his powers are used for the ends for which they were intended the most pleasant and happy results follow. All the parts of society are then kept in proper relation to all other parts and satisfaction, peace and prosperity are the common lot. In other words, man is either happy or miserable according to the uses to which he puts his freedom.

If there is a God, why did he make a world in which men could act in such a way that serious ill consequences could follow? That God, if he be a reality, could have made a world in which such is not the case, no one will seriously question. Why has he pursued a different course?

We grant it does not behoove puny man to undertake to tell God what to do. It is well to remember what Hosea said, "I am God and not man," and to be told by Isaiah, "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." It is well to be reminded by Peter that "one day is with the Lord as a thousand years, and a thousand years as one day," and by Jesus that "things that are impossible with man are possible with God." God's point of view is different from that of man. Man's intellect is of limited range. God is above and beyond as well as within the little world in which man's mind lives. He is not bound by the limitations which beset men.

It does not behoove us from our limited world, therefore, with our limited vision, to criticize God irresponsibly. Carlyle gently reminds us: "To the minnow every cranny and pebble and quality and addicent of its little native creek may have become familiar; but does the minnow understand the Ocean Tides and periodic Currents, the Trade winds, and Monsoons, and Moon's Eclipses; by all which the condition of its little Creek is regulated, and may, from time to time (unmiraculously enough), be quite overset and reversed? Such a minnow

is Man: his creek this Planet Earth; his Ocean the immeasurable All; his Monsoons and periodic Currents the mysterious Course of Providence through Æons of Æons." [1] Prof. Bowne writes in the same vein: "When we consider the enormous complexity of the universe and also its illimitable extent and remember our own brief life and scanty insight, there is almost an air of grotesqueness in the thought of our assuming to criticize the creator at all; as if he should apologize to us for not having made the world more to our mind and liking, or more in accordance with good taste, and especially for not having explained himself more at length to his human critics." [2]

Laplace and Comte argued that the moon should have been placed so that it would revolve around the earth in the same time that the earth revolved around the sun, and appear every night and always at the full. Flint replied that should the change suggested be made the moon would give sixteen times less light than it does and be in constant danger of extinction; that it serves other ends known to us, such as raising the tides, and may serve yet other ends still unknown to us. And he suggests that "we are plainly very incompetent critics of a system as vast as the universe. . . . There is no one who would not feel it very unwise to pronounce some feature an apparent defect, even in an elaborate human mechanism with which he was only imperfectly acquainted, an unmistakable blunder, and surely far more caution is required in a critic of the constitution of the universe." [3]

[1] Quoted in Fosdick, "Meaning of Faith," pp. 147-8.
[2] See Bowne, "Theism," p. 273.
[3] See Flint, "Theism," pp. 236-7.

Mr. Boreham in his characteristic way tells how the editor of a paper changes manuscripts submitted to him, uses his scissors to delete, because he is in a position to know better than the writer what should and should not be included, and then suggests that God is the great editor who knows more than man what should and what should not be included in this big publication we call the universe.

If insects and animals could talk, what explanations could they offer for street cars, automobiles, skyscrapers, printed books and newspapers? Doubtless they would call the activities of men senseless. But could they be taken outside themselves to participate in the larger world in which man dwells, human things would fit into their rightful place and become reasonable and proper. Some of the happenings in God's world are apparently unjust, unfair, nonsensical, whimsical. Man says, "Were I doing it, things would be different." But if man were viewing life from God's vantage ground he would see everything differently. He would see that what seems to him harsh and inexplicable is kind and wise.

> "In love and faith thy course of duty run,
> God nothing does, nor suffers to be done,
> But thou wouldst do the same,
> Could thou but see the end of all events as he."

While this is true, yet, for his own mental satisfaction and peace, man *must* make the attempt to explain the world. But his inquiry should be made in a spirit of humility and with a serious effort to view life as a whole and in the large and from the vantage ground of its maker. No microscopic or piece-meal view of life will suffice. The telescopic view is required: the view at long range

where it can be seen as a whole. After examining the world from this angle and in this spirit if there is no reasonable explanation of sin, then and then only should sin prevent a belief in God or in His wisdom and goodness.

What kind of a world would a world be without any possibility of sin? It would not necessarily be a perfect world created by fiat, but merely a world in which everything moves toward or grows into perfection by an unerring, mechanical process. It would be determined at the outset that man would move in certain channels and always achieve certain goals. He could by no possibility break out of bounds. He would act very much as animals act. According to the stimulus brought to bear his nature would operate with the precision of a well-ordered machine.

Do we really want a world of that kind? Would any man of us be as happy, would his joys be as great and his satisfactions as keen, if he lived in that kind of a world? The answer to these questions is an appeal to the actual world in which we live. In the world of experience we discover that man's chief joys flow from his freedom and his responsibility for the use he makes of that freedom. If the freedom is taken away, sins will cease but the joys of achieving and knowing that the achievement is a product of his own will will also cease. A heavy meal may be followed by a dreary night with bad dreams, but no one therefore wants to be denied the privilege of choosing what he shall eat. Sometimes grave evils follow the freedom in choosing a mate. No one wants to be deprived of choosing a mate, however, because he might

make a mistake. Nor does he want a home made over night like the palace Aladdin made for the daughter of the Sultan.

Mr. Boreham has suggested that "It will be a sad day for us all when there are no more bombs to burst, no more shocks to be sustained, no more sensations to be experienced, no more thrills to be enjoyed. Fancy being condemned to reside in a world that is bankrupt of astonishments, a world that no longer has it in its power to startle you, a world that has nothing up its sleeve. . . . Half the fun of waking up in the morning is the feeling that you have come upon a day that is brand new, a day that the world has never seen before, a day that is certain to do things that no other day has ever done. Half the pleasure of welcoming a new-born baby is the absolute certainty that here you have a packet of amazing surprises. An individuality is here: a thing that never was before: you cannot argue from any other child to this one: the only thing that you can predict with confidence about this child is that it will do things that were never done, or never done in the same way, since this old world of ours began. Here is novelty, originality, an infinity of bewildering possibility." [1] If it were pre-determined how we should act and live we would find life not worth the living, because it would be deprived of novelty, originality, surprises. The distinctive thing about man, his glory, is his freedom of experiment and his absolute responsibility for its use. To be put into a groove and forced to stay there would be the death of all that we call human.

Just to know that you possess a power capable of in-

1 See Boreham, "Faces in the Fire," pp. 13-14.

finite possibilities in both directions—up or down—brings zest to living. To be denied the possibility in one direction and to move in the other direction with clock-like precision, would make us residents of a monotonous, maddening world. All of us have wishing moods when we are captivated by the fairy world: when we desire with intensity to live where everything comes to pass by the magic of the spoken word. But a long trip into fairy land leaves in us a tinge of sadness and dissatisfaction, because of its unreality and its unfitness for human beings. We do not envy the poor little princes and princesses, who have to be perfect and live in a perfect world with no responsible share in achieving the perfection.

We deceive ourselves if we dream of being made happy by having a fortune left in our hands by a mysterious, magical power. Such fortunes have oftener proved a curse rather than a blessing. Not the results of labor but the labor itself, the gaining of our own ends by our own free labor, satisfies. It is the outgo of personal energy, the growth of the soul, the expression of mental and spiritual powers, the facing of a difficult problem and solving it despite its difficulties, eternally achieving, even though it be in the face of defeat, failure, mistake, and even sin —it is these things which satisfy a soul, not comfort and luxury. "A world that furnished no obstacle to man, but spontaneously supplied all his wants without forethought and effort on his part, would be both paralyzing and intolerable." [1] Doubtless we could sketch a fairydom that would look more attractive to us than this world. But I fear that we could not have done half so well in making

[1] See Bowne, "Theism," p. 276.

a world that would bring us real joy as free personalities. Why did God not make that different kind of world? The answer is that we ourselves were we left to choose between the two worlds, the one without freedom and sin, and the other with freedom and the possibility of sin, would in our saner moments choose the latter.

Not only does joy come from freedom but character is the product of struggle. If the cosmos is designed to bring us mere pleasurable feelings of a passive nature then it may be called a failure. But if the design is to make men strong, self-reliant characters who find their reward and happiness in the growth and expansion of their souls, then we are forced to admit that God has accomplished a good work. Bowne has said, "If the sole goods of life are pleasurable affections of the passive sensibility, and if the aim is to produce them, then the world is a hopeless failure. But if the chief and lasting goods are those of the active nature, conscious self-development, growing self-possession, progress, conquest, the successful putting forth of energy and the resulting sense of larger life, the matter takes on a different look. Still more is this the case if the aim of the human world is a moral development for which men themselves are to be largely responsible, working out their own salvation." [1]

You cannot have virtue without struggle. Le Conte said, "Innocence is a preëstablished, virtue a self-established, harmony of spiritual activities. The course of human development, whether individual or racial, is from innocence, through more or less discord and conflict, into virtue. And virtue completed, regarded as a condition,

[1] See Bowne, "Theism," p. 275.

is holiness; as an activity it is spiritual freedom. Not happiness nor innocence is the goal of humanity . . . virtue is the goal of humanity; virtue cannot be given; it must be self-acquired." [1] Following him Lyman Abbott has said, "Man cannot grow from innocence to virtue without temptation; he cannot experience temptation without a possibility of sin." [2]

> "No, when the fight begins with himself,
> A man's worth something. God stoops o'er his head,
> Satan looks up between his feet—both tug—
> He's left himself, i' the middle: the soul wakes
> And grows."

There can be no such thing as character without the strength acquired by overcoming the evil. There is such a thing as innocence, an automatic, instinctive obedience to inner propensities. But moral character or virtue is different. Flint's words are forceful on this point. "A virtuous being is one which chooses of its own accord to do what is right. The notion of a moral creature being governed and guided without the concurrence and approval of its own will is a contradiction. If God desired to have moral creatures in His universe He could only have them by endowing them with free-will, the power to accept or reject His own will. The determination to create moral beings was a determination to create those who should be the causes of their own actions, and who might set aside His own law." [3]

Considered, therefore, not as an end in itself but as an instrument of God in the making of strong, moral char-

[1] See Griffith-Jones, "Ascent Through Christ," p. 147.
[2] See Abbott, "Theology of An Evolutionist," p. 44.
[3] See Flint, "Theism," p. 255.

acters, the possibility of sin has its place. The very struggle with temptation makes strong.

Man exercises his ingenuity to perfect useful inventions which will serve his best interests. He may also use some of those same inventions destructively, as in war. Man uses his mind to perfect systems of education and philosophy, to search out scientific truth and to utilize it for the uplift of humanity. But he may use that same mind to concoct false philosophies and to plan outrageous deeds. The æsthetic sense produces the beautiful creations of art. That same sense may be employed to gild sin. The emotions are susceptible of the highest flights of love and brotherhood. But they can be turned into hatred, envy, jealousy, strife. One nation can use its God-given powers to build an autocracy which curses the world. Another nation can use the same powers to perfect a democracy which is the evangel of peace and the servant of mankind. It is, then, true, as Bowne declares, that "There is no law of life which is in itself evil. Whether the laws shall bring bane or blessing depends on man himself. If he insists on lying down in indolence in the lap of nature, he is soon roughly shaken out; but if he bestirs himself, he finds nature going his way. Even our general weakness and the limitations of our intellectual powers are wise provisions in a system where freedom is being disciplined into self-control." [1] All God's creation points to the emergence of a "personality" which shall reign like a monarch. There can be no personality without freedom, no strength without struggle between two opposing forces, no self-control without untrammeled choice be-

[1] See Bowne, "Theism," p. 276.

tween two possibilities. God's world must be scanned from the viewpoint of man's growth and strength. As an end in itself the world *may* be imperfect. As an instrument in the making of a man it may be perfect. What one has said of the physical defects of the world may be said of sin: "The imperfection of the physical world in itself is its perfection considered as an instrument for the upbuilding of men."

Nor must we overlook the fact that God's aim is to lead man into a full and free companionship with Himself. Not merely to grow self-reliant, strong, achieving personalities, but personalities that provide Him companionship and love, devotion and trust, is God's purpose. God desires the companionship of free personalities. The very struggle with sin in training man's spiritual faculties helps to fit him for communion with his Maker.

When men fall into sin it brings out the best in God. Suffering, sinful children bring out the finest in the souls of parents. The sinful children of God bring out the deepest love of His heart. Then why should we shrink from a theory of life which makes sin's possibilities one of God's wise provisions? If Isaiah (45:7) did not shrink from declaring that God created evil, should we shrink from as boldly declaring that sin does bring God and man into closer companionship?

> **"Evil is not a mystery but a means**
> **Selected from the infinite resource of God,**
> **To make the most of men."**

Instead of making a perfect world or one that would mechanically become perfect, God made a world inhabited by free men. Flint observes, "A world so perfect that

man could not improve it, would probably be, paradoxical as the statement may sound, one of the most imperfect worlds men could be placed in. An imperfect world, or in other words, a world which can be improved, can alone be a fitting habitation for progressive beings." [1] The present world furnishes the conditions of "a true human development" by making it possible for man to make an "indefinitely better" world of it. Little satisfaction there would be to a free being in a perfect world, kept perfect by the fiat of God. Why doesn't God stop sin? The answer is: He does stop it: he is stopping it through the activities of free, moral beings. He *is* growing a world. It is a long, tedious process, with delays, backward steps, and agonizing forward leaps. But He *is* succeeding.

We hear a great deal about the forces of the universe. But we must never forget that man is one of the strongest forces in the universe: a creative, achieving, indomitable force. A great deal is said about the sin of the world. Men talk much about why God does not show his power and utterly banish the vices of society. It is forgotten that God has a method by which these wrongs and vices are to be eradicated. He leaves the ultimate responsibility with man. There is nothing wrong with God. The forces by which sin can be conquered are active and available. God put the force, man, into a world of (1) physical forces which he can freely use, (2) moral forces which work inevitably on his side, and (3) spiritual forces which furnish inspiration and strength. By coöperation with these forces, by utilizing them, man can build a perfect world. The whole physical world is ready to do his

[1] See Flint, "Theism," p. 240.

bidding. Electricity, radium, steam, the laws of health, heredity, are all waiting to bring about infinite good to human society. Evil is amenable to the power of man and the concerted action of outraged human souls. Moral forces which bring evil to its own destruction, and which assure victory for the right, are now operative.

And God Himself is available. The very spiritual presence of God is available to strengthen our motives for righteousness and purity, foster hatred of sin, furnish the guiding principle by which the very kingdom of God can be erected on earth. The living God is a spiritual dynamic. But man must surrender to it. Man must act. Through an aroused, active, determined humanity God himself works. When men array themselves with God against a wrong victory is certain. As Thomas Curtis Clark says, "You can't kill the soul of the world." The soul of the world is humanity, with God's spiritual presence through and through it, passionate for justice and right and freedom and purity. God's will shall be done, God's purposes shall prevail. By this means He shall cast out the sin of the world.

A beautiful picture could be painted of the veritable Utopia which would result if men would only turn all the forces available to them toward moral ends. Governments, the industrial order, all social relationships, the international order could be revolutionized if only *men* would turn the energies of the universe at their command in the right direction. Bowne insists that the chief ills of life are the results of man's own doings, not of the system under which he lives. Says he, "There is no law of life which is in itself evil. Whether these laws bring bane

or blessing depends on man himself." [1] After picturing what the world would be if only men would practice righteousness he says, "All that stands in the way of this consummation is man himself. There is no inherent intractability in the nature of things which forbids it. The difficulty lies solely in human nature." [2] There is nothing moral that man cannot get without any change in the nature of things. It is even as Cassius said to Brutus:

> "The fault, dear Brutus, is not in our stars
> But in ourselves that we are underlings."

When the pessimist said, "I really believe that I could make a better world myself," the optimist replied, "Right! That's what we are here for. Now let us get to work and do it." A world fit for free beings to live in must be capable of change and growth and progress. Only if we care to give up our distinctive place in the world can we shift the responsibility upon God. But if we want to remain men, rather than passive tools in the hands of God, if we still desire to retain our freedom and our moral responsibility, with all the possibilities for joy and happiness that this brings, then let us ask for no change in the world. Rather, let us begin to bestir ourselves, lay hold of the great moral forces, lay hold of God himself, and make this world what we want it to be. Instead of condemning God for not doing more, let us condemn ourselves for not coöperating with him more.

Sin is not a legitimate obstacle to belief in God's wisdom or His goodness, when life is examined in whole, rather than in part and found to be wisely arranged for

1 See Bowne, "Theism," p. 276.
2 Ibid., p. 280.

the purposes for which men are created. Instead of bemoaning the world and bemeaning God and denying Him, therefore, let man make use of the means God has put in his hands to make the world what it ought to be and what it can be. The world, just as it is, is amply suited to the needs of growing, expanding, progressing, achieving men. Leave things as they are: leave men free in the midst of the forces of the universe: and let them, God working in them, work out their own salvation.

CHAPTER V

GOD AND SUFFERING

Ps. 10: 1. "Why standest thou afar off, O Jehovah? Why hidest thou thyself in times of trouble?"
1 Pet. 5: 10. "The God of all grace . . . after that ye have suffered a little while shall himself perfect, establish, strengthen you."

SUFFERING, like sin, is a main cause of skepticism, a great obstacle to belief. Humanity, crushed beneath its sorrows, wonders how God can look on and permit them to continue: doubts whether a God who apparently takes an indifferent attitude toward the anguish of his children can be at all. Professor Bowne baldly puts it thus, "Any human being who should imitate the cosmos in its apparent indifference to our pain and sorrow would be execrated as a monster." [1] Even a slight acquaintance with life's deeper experiences and we respond to the psalmist's questioning appeal, "Will the Lord cast off forever? And will he be favorable no more? Is his lovingkindness clean gone forever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" Few there are who have not sometimes been inclined to apply to our God Elijah's words concerning Baal, "Either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awaked." Suffering can reach a pitch of intensity where the only defect in

[1] See Bowne, "Theism," p. 275.

the story of the flood seems to be the failure of God to carry out his original determination to "destroy man utterly."

It matters not where we look the problem faces us. Over in India Dr. A. J. Brown, Secretary of the Board of Foreign Missions for the Presbyterian Church, saw an intelligent woman prostrating herself upon the pavement and stretching her hands before her, while an attendant marked the place where the tips of her finger touched. She then arose, put her feet at that point and prostrated herself again. He learned that this woman had traveled in that way for forty miles to the temple that she might ask to have her child spared who was ill. Over in Siam a bent old woman, nearly blind with cataracts, two of whose five children had brought her great sorrow, with food and money scarce, kneels at the feet of the missionary doctor, and cries, "Why are we allowed to suffer so in old age?" The starving Syrians, waiting for the ship loaded with supplies from America, when they heard that the Germans would not guarantee the ship safe passage, cried, "God has forgotten us, God has forgotten us," and we understand. Zola closes his "Human Beast" with a description of a railway train, crowded with human freight, pulled by an engine whose engineer is dead, speeding into the darkness, and then says that the train is the world, we are the freight, fate is the track, death is the darkness, God is the dead engineer—and we understand. Omar Khayyam writes:

> "And that inverted Bowl they call the Sky,
> Whereunder crawling coop'd we live and die,
> Lift not your hand to It for help—for it
> As impotently rolls as you or I."

and we understand. In the bitterness of sorrow we are tempted to question both the goodness and wisdom of God in making a world where suffering is possible.

This problem confronts every age anew. Sooner or later it confronts every life. Mr. Boreham tells of the day Mark Rutherford, coming across a man in a field, heard his pathetic story how "Years before he had married a delicate girl, of whom he was devotedly fond. She died in child birth, leaving him completely broken. By some inscrutable mystery of fate, the child grew up to be a cripple, horribly deformed, as ugly as an ape, as lustful as a satyr, and as ferocious as a tiger! The son, after many years, died in a madhouse; and the horror of it all nearly drove the poor father to a similar asylum. 'During those dark days,' the man said, 'I went on gazing gloomily into dark emptiness, till all life became nothing for me.'"[1] In one of Jean Ingelow's poems a mother's children are drowned by the high tide and then cast by the ebb before her own door. Can there be a God who sits idly by while such things are happening? Dr. Joseph Parker tells of his agony upon the death of his wife: "In that dark hour I became almost an atheist. For God had set his foot upon my prayers and treated my petitions with contempt. If I had seen a dog in such agony as mine, I would have pitied and helped the dumb beast; yet God cast me out as an offense—out into the waste wilderness and the night black and starless." In Dorothy Canfield's "The Brimming Cup" one little fellow says to his mother, "Mother, Ralph says he hates God, and isn't going to say his prayers to him any more. He says

[1] See Boreham, "Faces in the Fire," p. 87.

God let his father and mother both get killed, and he don't know what the devil could do any worse than that. He said he started in having an altar to idols because he thought from what the Bible said that if you did you'd be so wicked lightning would strike you dead. But it didn't and now he doesn't believe *any*thing. So he's going on, having idols because the Bible says not to."

Life's unfinished tasks! After months of labor an authoress wrote to a friend, "I have it—hurrah! only a matter of getting back and working it up. And then . . ." Two months later a long letter from the same person told of going under the surgeon's knife. Followed a letter from a relative telling that the operation was not a success. Life's disappointed hopes, life's unrealized dreams! The past is literally strewn with crumpled human plans. Nature's ill treatment of her children, life's imperfections and disappointments, added to the ruin wrought by man's sins, make a veritable wall before men's vision. They cannot see God for the sorrows of the world. God who deserves the worship and the service of mankind, must be both wise and good. The heart cries out for such a God. Can we believe in his existence in the face of the agony of the world?

Once it was sufficient answer to maintain that the harsh facts of life are not God's work at all, but the work of a Devil, who maliciously intrudes his malignity into the otherwise perfect order and harmony of the world. But the heart will not rest in that explanation. Life's experiences must be unified and reconciled, they cannot be satisfactorily accounted for by a divided responsibility.

What was said of sin must be said of suffering: it is an insurmountable obstacle to a belief in God only if, after serious effort, no reasonable explanation of its existence can be discovered. It must be insisted, too, that our study of suffering begin and end in the actual experiences of life. Experience and facts first: theory afterward. Life must not be fitted to a theory: theory must interpret life.

We find several classes of suffering in the world. During the time of Job *all* suffering was declared to be the effect of sin. Man readily admits that he should suffer for his sin. When the small boy ran to his mother and urged her to punish him for his meanness he was expressing a natural feeling. George Eliot's "Adam Bede," Tolstoi's "The Resurrection," and Hawthorne's "Scarlet Letter" all bring out the truth that suffering is essential to the recovery of inner peace by the soul that has sinned. Man may cry out with Cain, "My punishment is greater than I can bear," but in his calmer moments he will admit, "punished I ought to be." As far as he is thus responsible for his own suffering man has in his own hands the power to eradicate it. There is suffering which is preventable. Huxley said, "There is a terrible amount of needless suffering amongst us, part of the awfulness of which is that it means piling up pain and sorrow for generations yet unborn." [1] And still another insists, "Of all futile exercises of the human intelligence perhaps that is worst which seeks to find some apologetic interpretation of *needless* suffering. We should never seek to apologize for the preventable, we should seek to prevent it. Better

[1] Quoted in Thomson, "The Bible of Nature," p. 238.

than any philosophical consolation over spilt milk is the invention of an un-upsettable pitcher." [1]

But there are other forms of suffering which, after a detailed study of their causes, cannot be traced to the door of man. They seem to be in the nature of things. Romanes, for instance, called attention to the vast amount of suffering in Nature below man. "For let us pause for one moment to think of what suffering in Nature means. Some hundreds of millions of years ago some millions of millions of animals must be supposed to have become sentient. Throughout all this period of incalculable duration, this inconceivable host of sentient organisms have been in a state of unceasing battle, dread, ravin, pain. Looking to the outcome, we find that more than one-half of the species which have survived the ceaseless struggle are parasitic in their habits, lower and insentient forms of life feasting on higher and sentient forms; we find teeth and talons whetted for slaughter, hooks and suckers molded for torment—everywhere a reign of terror, hunger, sickness, with oozing blood and quivering limbs, with gasping breath and eyes of innocence that dimly close in deaths of cruel torture!" His reaction to this array of pain is thus stated, "Supposing the Deity to be . . . omnipotent . . . there can be no inference more transparent than that such wholesale suffering, for whatever ends designed, exhibits an incalculably greater deficiency of beneficence in the divine character than that which we know in any, the very worst of human characters." [2]

This is the extreme view not confirmed by other sci-

[1] Thomson, "The Bible of Nature," p. 238.
[2] See Romanes, "Thoughts on Religion," pp. 81-2.

entists. Wallace wrote concerning the cruelty of nature, "There is good reason to believe that the supposed torments and miseries of animals have little real existence—that the amount of actual suffering caused by the struggle for existence is altogether insignificant. . . . Animals are spared from the pain of anticipating death; violent deaths, if not too prolonged, are painless and easy; neither do those which die of cold or hunger suffer much; the popular idea of the struggle for existence entailing misery and pain in the animal world is the very reverse of the truth." [1] With this general opinion Darwin also agreed, although he found "too much misery" in the world. With Thomson most observers will agree: "We probably make the riddle more difficult by our anthropomorphic way of looking at things, exaggerating the pain that animals feel, but there is a large residuum. Some insects may be cut in two without showing any reaction at all, but it requires an optimist to believe that it can be pleasant to be eaten alive. Let us hope that the oysters which often glide —very much alive—down our gullets, like so many 'gustatory flashes of summer lightning,' are speedily paralyzed." [2] Diminish the degree of the suffering as you may there is still left a large residuum of pain, for which the animals themselves are apparently not responsible, and for which man is not responsible.

And the constantly recurring question is that asked by Lyman Abbott, "Why, in a world made and ruled by a beneficent being, should there be suffering—not accidental, incidental, occasional but wrought into the very woof of

[1] Quoted in Thomson, "The Bible of Nature," p. 235.
[2] Ibid., p. 235.

life? The first sound of the babe is a cry; the last sound of the dying man is, ordinarily, a sigh or groan; and from the cradle to the grave the sad refrain of sorrow sounds. We can understand some aspects of this mystery. . . . But the innocent suffer more than the guilty: the mother more than the wayward son: the hero on the battlefield laying down his life for the nation, or suffering racking pain in the hospital, more than the ambitious politician who provoked the war; the martyr offering his life for the Church more than the bigot who fires the fagots. How is this? Why should innocence suffer as well as guilt—often more?" [1] It is impossible to escape the conclusion that some suffering is a part of the nature of things. It is our task, then, to attempt to understand its meaning. It is not ours to deny that it is real but to ask how it can be real and the world still have as its creator and its providential upholder a God worthy of our respect.

It is not difficult to understand the desire of man for a life without suffering. A man who has struggled through hardships to accumulate a fortune quite naturally longs for ease to enjoy it. The army that has won a signal victory after a series of strenuous battles longs for repose. Mothers, who have drudged daily for years in the effort to rear children and provide them a home, reach the place where the task seems finished and then feel they deserve complete rest. Men and women who work in the dust and heat of a factory day after day, rebel against their tasks and long for complete cessation from this grinding toil. All of us can sympathize with the old negro cook, who failed to appear at her accustomed place,

[1] See Abbott, "Theology of an Evolutionist," p. 94.

and was found sitting on her front porch, dressed in a bright red kimono, rocking back and forth in a comfortable rocking chair. When asked to explain her failure to appear for work she said, "My boys are in de army and from dem I gets money. My husband works in de gov'ment munitions plant and makes lots of money. And I allus did say dat if ever I got able I was a goin' to git me a red kimono and a rockin' chair and sit on my front po'ch and rock until I got tired. And when I gets tired of rockin' I'se comin' back to cook for you." It is not difficult to understand why, in the midst of toil and pain and sorrow, man postulates a heaven of ease and rest. The desire for comfort is the basis of the theories that happiness is the due of all God's children, and that all suffering is unnatural.

But the writers of Scripture took the position that suffering is not something strange but native. Peter says, "Beloved, think it not strange concerning the fiery trial among you . . . as though a strange thing happened unto you." Suffering isn't strange: it is not foreign, but the Christian's native habitat. The writers of the Bible did not shrink from the bold statement that God intended that suffering be part of our human lot. Why need we complain and deny the existence of God because we suffer? If hardships and sufferings are part of God's plan it is ours not to rebel but to endeavor to discover their meaning.

A deep look at life makes plain that the world is not a place for repose. Experience confirms the opinion of the Biblical writers that sorrow has a useful function. We all know that the weakest men are those who have

had too easy a life, while the strongest men are those who were forced, by handicaps, hardships, and difficulties, to struggle with unrelenting energy. The periods of decay in the church have been those in which the church drew a mantle of complacency about itself, content with its achievements, satisfied with its forms, cocksure of the finality of its creeds. The days of greatest glory for the church have always been days when it was challenged by obstacles which required the faith that removes mountains. Periods of ease and prosperity in many nations have been periods of national decay. H. G. Wells tells us that it was during the glacial period that man appeared, as if it required hardship to bring him into being. Far be it from the author to try to justify the German theory of the biological and psychological necessity for war. War may be so severe as to prove the destruction of human achievement and even of human personality. But the choice is either a moral equivalent of war, some challenge to activity which tries the very mettle of men's souls, or moral decay and retrogradation.

It seems probable, then, that God has not planned for us a home of ease but a place where we can grow. God has made a world which will awaken and develop all the powers of the soul. He is growing characters. Take away the hardship, the difficulty, the suffering, and the soul might go unawakened, undeveloped and life would stagnate. It is barely possible that there is yet to come one who will work out in the realm of morals a theory equivalent to the theory of evolution in biology. Such a theory will show that this world, just as it is, with its sorrows, hardships, sufferings, with its destructive forces, death, and

personal disappointments, is admirably adapted to the awakening of the soul, the building of character, and the production of that joy which comes from the completion of the difficult task.

A small lad practicing at the piano said to his instructor, "I don't want to practice any more; it hurts my hands." The teacher replied, "Keep on, my boy; the pain is the sign that the practice is succeeding." To which the boy replied, "Everything that makes me strong hurts." The plaintive observation of the boy strikes at the heart of one of life's truths. Dr. Keate, the headmaster of Eton, encountered one winter morning a small boy crying, and asked him what was the matter. The child said he was cold. "Cold," replied Keate. "You must put up with the cold, sir; you are not at a girls' school." Fifteen years later this boy charged with the third Dragoons on the battlefield of Sabraon. He turned to his officer, who was his fellow schoolmate at Eton, and said, "As old Keate would say, this is no girls' school," and rode to his death in the battle which gave Lahore to Great Britain. John Bright through a minister sent this message to the young men of England, "Tell them that the finest thing they can do early in life is to link themselves with the best cause that has its fight still before it." Theoretically, the hardships of life are undesirable. Practically they are the making of the soul. When Dante undertook to climb the sunlit hill his way was challenged by a host of unexpected enemies. It has always been so: there is no reaching the summit of the sunlit hill without overcoming. Browning makes Hercules take as his life motto, "Higher and Harder."

Mencius, the Chinese sage, was right in saying, "When heaven is about to confer a great office upon a man, it always first exercises his mind and soul with suffering and his sinews and bones with toil. It exposes his body to hunger, condemns him to extreme poverty, and baffles all his undertakings. By these means it stimulates his mind, hardens his nature, and enables him to do acts otherwise impossible to him." Michael Dowling lost both legs, one hand and the fingers of the other hand, in a Minnesota blizzard, and in spite of it became Speaker of the House of Representatives of his state, President of a large bank, and a successful home builder. Thomas R. Lounsbury, in spite of the fact that he had to write at night and without a light because of his failing eyesight, became an authority on Shakespeare and Chaucer. Cervantes wrote "Don Quixote" after he had been deprived of the use of one hand. Daniel Vierge illustrated "Don Quixote" with his left hand, which he was forced to educate to take the place of his right made useless by paralysis. Beethoven composed some of his best music when he was deaf. Homer and Milton wrote their masterpieces when they were blind. Bunyan gave the world "Pilgrim's Progress" while a prisoner. John T. Faris wrote a book, "Men Who Made Good," in which he gives brief sketches of the lives of twenty-six men—artists, authors and lecturers, editors and publishers, inventors, philanthropists, religious workers, scientists, statesmen. Almost without exception these men had a handicap of heredity or environment. Pasteur paralyzed, Brierley broken in health, Kant weakened by disease, Stevenson going everywhere to find a place where he could breathe, Wilberforce keep-

ing his body alive with opium, Naaman the leper, Roosevelt the weakling youth, Edison without hearing, Helen Keller without sight, hearing, or speech—these attained regardless of their handicaps, yea, because of them. Edward Bok thought so much of his early struggles that he wrote a book on "Why I Believe in Poverty!"

These men did not rail at their sorrows but thanked God for the hardships which spurred them on. Easily might they have envied the man with the best of opportunities. Instead their mood was more like that of the worker on the Panama Canal who wrote, after the task was completed:

> "Got any rivers that are uncrossable?
> Got any mountains you can't tunnel through?
> We specialize on the wholly impossible,
> Doing the things that no one could do!"

No substitute for sorrow in the tempering of the human spirit has ever been found. In "The Bishop of Cottontown," the Italian teacher of Alice Westmore says, "Still Mademoiselle will never be a great singer, perfect as her voice is . . . until Mademoiselle has suffered. She is now rich and beautiful and happy. Go home and suffer, if you would be a great singer, for great songs come only with great suffering." Robert Murray McCheyne often alludes to suffering in his diary. "You must not imagine that I have altogether lost the palpitation of my heart, for it often visits me to humble and prove me. . . . If only we saw the whole, we should see that the Father is doing little else in the world but training his vines. . . . There is a great want about all Christians who have not suffered. Some flowers must be broken or bruised before

they emit any fragrance. All the wounds of Christ send out sweetness; all the sorrows of Christians do the same. . . ." There has been no saintlier character than McCheyne. These notations in his diary show the secret of his saintliness:—his suffering.

Fire burns away the dross. Sorrow sweetens the temper, purges away the impurity, reveals the true gold. When the Y. M. C. A. helper returned from a long stay at the front, said, "I never was so tired and worn out in my life; never so dirty; I'm covered with vermin and filth; I haven't had a good night's sleep in weeks; I've seen bloody sights; but I'm the happiest man in the world. I never was so happy. It is there I found my soul,"—he had discovered the secret of suffering. The writer of Hebrews says, "But he chasteneth us for our profit, that we might be partakers of his holiness. . . ."

"As gold is refined in the furnace,
So he fines the hearts of men.
The purge of the flame doth rid them of shame,
When He tries the hearts of men.
O better than gold, yea, than much fine gold,
When He tries the hearts of men,
Are Faith, and Hope, and Truth, and Love,
And the Wisdom that cometh from above,
When he tries the hearts of men."

JOHN OXENHAM.

Suffering also brings one close to the heart of his fellowmen. There is nothing which binds men together "with hooks of steel" like mutual suffering. Many a man found his brother in the hardships and sacrifices of the late war. Many a hard, callous heart is made kind and sympathetic by comradeship with sorrow. Maurice Barres says of the effect of the war upon various classes of Frenchmen, "Nothing is better calculated to level class

distinctions than the sharing of misery, everything to be in common, and death forever facing them all as they stand side by side. The privileged of previous times see themselves stripped of everything, each become a unit in the crowd, yet at the same time, a unit which has been cleansed, purified, and healed from all hardness of heart. At last they recognized in those whom before they had regarded as their inferiors a wonderful wealth of spirit and an absolute prodigality of human sympathy. They felt the contagion of universal charity and enjoyed the happiness of relaxing fraternally with their comrades at arms." [1] After George Eliot has pictured the sorrow of Adam Bede with the consequent change in his inner life, she says, "Deep, unspeakable suffering may well be called a baptism, a regeneration, the initiation into a new state. . . . It would be a poor result of all our anguish and our wrestling, if we won nothing but our own selves at the end of it—if we could return to the same blind loves, the same self-confident blame, the same light thoughts of human suffering, the same frivolous gossip over blighted human lives, the same feeble sense of that Unknown toward which we sent forth irrepressible cries in our loneliness. Let us rather be thankful that our sorrow lives in us as an indestructible force, only changing its form, as forces do, and passing from pain into sympathy—the one poor word which includes all our best insight and our best love."

Such a study prepares us to agree with Royce that "the conquest over suffering elicits all the nobler gifts of the spirit, all the richer experiences of life"; and with

[1] See Barres, "The Faith of France," p. 202.

W. A. Brown, "Suffering is God's means of training character. Far from its being a sign of His forgetfulness, the proof of His weakness or of His indifference, it is through suffering that God teaches His most important lessons and opens the way for the impartation of His choicest blessings." [1]

Those who have known sorrow do not hate sorrow, for it has brought them many pearls of great price. They understand how Paul and Peter could talk of the joy and the glory of suffering.

There is still a third class of sufferings, voluntary suffering, self-sacrifice. Mr. Huxley was among the first scientists to contend that the rigorous doctrine of the survival of the fittest did not apply to the highest life of man. When we come to the higher phases of man's life we discover that the moral laws demand a new force—the struggle with and for others instead of against others. As Mr. Huxley says, "The practice of that which is ethically best . . . involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence. In the place of ruthless self-assertion it demands self-restraint; in the place of thrusting aside, or treading down all competitors, it requires that the individual shall not merely respect but shall help his fellows; its influence is directed not so much to the survival of the fittest as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. . . . Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the community,

[1] See Brown, "Is Christianity Practicable?" p. 63.

to the protection and influence of which he owes, if not existence itself, at least the life of something better than the brutal savage." [1]

The earliest life reproduces itself by fission or dividing, and thus gives a part of itself that there may be another life. From that start all the way up to the highest life, there is giving of part of self for others. Lyman Abbott forcibly sets forth this idea as follows: "The bird does not begin in the egg, it begins in the mother; and when the bird is in the egg, the mother surrenders her freedom and imprisons herself that she may brood the egg and develop its life; and the father bird becomes a forager, gathering food, not primarily for himself, but for the mother bird and for the little unfledged birds that are to be or that have come. . . . As life rises in the scale of being, this Struggle for Others becomes at once more difficult and more apparent. . . . The period of caretaking is longer in the case of the infant man. It is kept up through successive years; first the care of the mere physical well-being, then care for the intellectual and moral development. The child exists, not because it has struggled for existence, but because from the hour of birth the father and the mother have struggled for the child's existence, giving their life for the child." [2]

This sacrifice of mother and father is a willing sacrifice, gladly made over a period of years for the welfare of the children. We find the martyr dying for the truth and doing so with a shout on his lips, defying his accusers to touch his soul or stop the coming victory of his cause.

[1] Quoted in Abbott, "Theology of an Evolutionist," pp. 97-98.
[2] See Abbott, "Theology of an Evolutionist," p. 100.

"Do you not fear my authority and the penalties I can inflict?" cried Modestus to Basil, who held fast to his faith against all opposition. "What are they?" asked Basil. "Why, confiscation, exile, torture, and death," was the reply of Modestus. "Try something else; naught of this kind frightens me," was the calm reply. Deliberately, calmly and with courage the martyr dies for the truth. Those are rich words of Dinsmore Ely, one of the American soldiers, in his last letter to his mother: "Like a Liberty bond, it is an investment, not a loss, when a man dies for his country." The Belgian scholar, over seventy years of age, who had five sons in the army, two of whom had been killed early in the war, and the youngest of whom fell shortly before the armistice, wrote to Dr. Van Dyke of the death of the last one: "He was a captain and had won honors. His morale never wavered for a moment in the midst of terrible trials. He accepted them—*welcomed* them. He saw death coming and looked it in the face. His only regret was the pain his death was going to give us. It has given us much pain: but I should *like* to have died as he did." A fact that must be reckoned with is this—men voluntarily and willingly suffer.

Missionaries have gladly faced death to serve the people they loved. Some one asked a young missionary who had been sent home because of extreme illness, why he wished to return. His reply was, "Because I can't sleep for thinking of them." Henry Martyn said, "I desire to burn out for my God!" After many years of sacrificial toil James Chalmers said, "Recall the twenty-one years, give me back all its experiences; give me its shipwrecks,

give me its standings in the face of death, give it me surrounded by savages with spears and clubs, give it me back again with spears flying about me, with the clubs knocking me to the ground—give it me back and I will still be your missionary." Paul was told that bonds and afflictions awaited him at Jerusalem, but he said, "None of these things move me." Jesus, fully conscious of the hardships before him, went his way to the cross without murmuring.

What shall we say of this voluntary suffering? We will say that he who himself achieves sacrificial love becomes a partaker of the personality of God. To find God and become like God, regardless of the cost, is to live. Jesus told his disciples that "The Kingdom of heaven is likened unto a treasure hidden in the field which a man found and hid; and in his *joy* he goeth and selleth all that he hath and buyeth that field." Just to know that you have found the kingdom of God, regardless of what that knowledge has cost, is life's supreme joy. The kingdom of God involves duty—doing the thing which inmost nature requires of us, shouldering the serious tasks of life, being faithful to the uttermost. It may mean hardships almost too great to be borne, but there is joy in knowing that God's will has been done. God is truth and when one has stood for the truth, almost in the degree that he may have suffered thereby, has he found God.

To be a member of the kingdom requires brotherliness, working with others, working for others. This may involve self-sacrifice and death. Even so, the happiest people on earth are those who are doing the most for others, at the cost of suffering to themselves. When Jesus said that

those who lose their lives for others will find them, he was speaking a fundamental truth. There is no joy comparable to that which comes to the heart in the midst of suffering, where the suffering is a by-product of work done for the kingdom.

No one has begun to understand the sufferings of Jesus for mankind until he also has tasted that peculiar joy. We have crossed the threshold of one of life's deepest mysteries if we can but catch a faint glimpse of the significance of how Jesus "for the *joy* that was set before him endured the cross," if we can understand what Peter meant when he spoke of "the sufferings of Christ and the glory that should follow them." Here we discover the secret of Paul's life: he could speak again and again of the joy that came to him through his hardships because blessings untold came to those for whom he labored. Sacrificial love and self-denying service are principles written deep in the heart of man and at the very center of the universe. In this service, in the expression of this love, even to the point of death, is found the secret of personality, and the very heart of God. The finest element in personality, human and Divine, is suffering love. Through self-sacrifice love's "height and depth and length and breadth" are revealed and achieved.

Suffering, then, ceases to be an obstacle to faith if sufficient effort is made to delve into its meaning. Suffering has rich uses in human life: it plays an essential part in acquiring a powerful personality. It is not a waste, it is a part of God's plan for the development and the redemption of man's nature. To be sure, the last word has not been said on the problem of suffering. But we

have discovered enough to know that all the good "doth not yet appear" which is to come of it. We can say with Adam Bede, "It's God's will, and that's enough for us: we shouldn't know better how things ought to be than He does, I reckon, if we was to spend our lives i' puzzling." Because we have detected just a little of the meaning of suffering we can leave the rest with God, saying with Stevenson, "If I from my spy-hole, looking with purblind eyes upon a least part of a fraction of the universe, yet perceive in my own destiny some broken evidences of a plan, and some signals of an over-ruling goodness; shall I then be so mad as to complain that all cannot be deciphered? Shall I not rather wonder, with infinite and grateful surprise, that in so vast a scheme I seem to have been able to read, however little, and that little was encouraging to faith?"

"The cry of man's anguish went up unto God:
'Lord, take away pain—
Lord, take away pain from the world thou hast made,
The close-coiling chain
That tangles the heart, the burden that weighs
On the wings that would soar—
Lord, take away pain from the world thou hast made,
That it love thee more!'

"Then answered the Lord to the cry of his world:
'Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love that redeems with a price
And smiles at its loss?
Can ye spare from your lives that would climb unto mine
The Christ on His Cross?" [1]

[1] *The British Weekly.*

CHAPTER VI

GOD AND JESUS

John 1: 18. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him."
John 14: 9. "He that hath seen me hath seen the Father also."
Heb. 1: 3. "Who being . . . the very image of his substance."

THE discussion thus far has centered upon the considerations for and against believing in the existence of God. Little has been said of His character or His purposes. What can be believed as to His character, what does He expect of man, and what attitude should man take toward Him? It is vain to insist that the attempt to define God is useless. Both the human mind and the human heart persist in reading some kind of character into the "something" behind the universe. Attempt to leave God undefined, therefore, and He will soon be wrongly defined.

As has already been said, man insists upon vitally connecting his ethical standards with his religious conceptions. Men with low standards have too often made a God after their own images. It is tragic but true that practically every wrong in human society has at some time received the support of religion. Gambling dens are presided over by the gods in China. In India mothers destroy their children and the people maintain the caste system because it is thought to be the desire of the gods. The Turks, like the children of Israel under Joshua, slaughter men, women and children at the behest, they

believe, of their religion. Wars, even up to the late world war, have always been waged with the prayers of the people upholding them. St. Athanasius said, "It is not permitted to kill; but in war to slay an enemy is both legitimate and worthy of all praise." Martin Luther said, "Permanent peace is a dream and not even a beautiful one. But war is an essential element of God's scheme for the world." During the late world war a distinguished Christian scholar in one of our American Divinity Schools declared that "he had got to the point where he could imagine Jesus dressed in khaki and sighting with his eye down the barrel of a rifle leveled at his enemy."

Dr. Fosdick calls attention to the incongruous fact that John Newton, who wrote "How sweet the name of Jesus sounds in a believer's ear!" spoke of blessed seasons of prayer while on a slaving expedition along the coast of Africa. One of the last defenses of slavery was written by a Christian Bishop.[1] The progress of the prohibition movement is slowed up in England to-day because of the intimate financial connection between the church and the brewing interests. From the days of Constantine, when the Nicene Creed was made the compulsory creed of the church, until the present fight of Bryan and the "Fundamentalists" on Darwin and higher criticism, religious people in the name of the God of intolerance they have made after their own image have been intolerant of views different from their own, even to the point of bitter hatred. Andrew D. White's "History of the Warfare of Science with Theology" shows that science has been forced to win its way in the face of intense opposition and even

[1] See Fosdick, "The Challenge of the Present Crisis," p. 16.

persecution of this kind by the church. Far too often the church has been the last organization to accept truth and to acknowledge indisputable facts. In France, Mexico, Russia and Germany organized religion was hand in glove with the autocratic rulers. It is a group of employers, members of the Christian churches in America, who have banded themselves together to stop the rising tide of industrial democracy.

But it is also true that wrongs have been opposed, uncompromisingly opposed, in the name of God. Victory has come to high standards because the God of the advocates of these high standards has been on their side. Truth has ultimately prevailed because the investigator and the thinker have contended that their God stands for truth and is a friend of the seeker. What kind of a character men give God, therefore, is of primary importance to the progress of society. A cruel, harsh god will be used to justify the cruelty of his followers. A god of war will assist mightily in the perpetuation of war, an autocratic god in the perpetuation of autocracy. A god of inexorable law will make men fatalists. If it be thought that God cares little for human personality man will endeavor to suppress it as is done in India. But if God is righteous He will summon righteousness from man; if He is the Father of all men they will strive for the brotherhood; if He desires democracy and justice and respect for personality they will struggle against all odds to make these ideals prevail. Because man is so largely made by his thoughts of God, it is highly essential that he have the finest and the final ideas about God and His requirements.

Christianity is a way of living based upon a very simple conception of God and His requirements of men. What Jesus taught about the character of God is gathered mostly from what he manifestly assumed and implied, for his major emphasis was upon the type of life God expects of man. Jesus assumed that there is one God in whom all the facts of life are unified. He passed from speaking of the God of nature to speaking of the God of history and the God of human life without making any distinction, or seemingly being conscious of any necessity of noting any distinction, between them. All—the experiences of life, the phenomena of the universe, and the events of history—are under the rulership of the one God. A view of God and life, which, in some form, unifies the facts of the world, is an element in the final conception of the Divine being.

This one Divine being is revealed by the life and the teaching of Jesus as active love, as the Father of all men, who is kind and merciful and forgiving, whose purpose is to serve the objects of His love, and who suffers to make his love known. When the thought of God as love is reached the final quality of personality has been achieved. Love is all-inclusive. All other qualities are completed in love, fractional and imperfect without love. Power is crushing, justice heartless, intelligence soul-less, without love. The heart craves a God who not only understands but cares, and once convinced that God really loves, rests there as having finally achieved the highest thought of God's character. Everywhere Christianity is taught the distinctive thing about it is recognized to be love. An adviser to the Imperial Government of Japan on Inter-

national law recently wrote, "Christianity is the only religion so far as I know that definitely enthrones love above everything." A Mohammedan woman in a missionary hospital said, "All I learn here is of love. We hear no mention of love in our religion." A woman in India, formerly bitterly opposed to medical missions as an interference of foreign devils, was herself cared for in the hospital for some weeks. Her comment was, "I was hostile to them once, but now I know what love means." When a crowd of heathen were asked why they came to the hospitals one of them replied, "We have come because we have seen what love can do." Tagore, the Hindoo poet, wrote recently, "You cannot preach the Christianity of the Christian sect until you be like Christ and then you do not preach Christianity but the love of God which Christ did." Everywhere the heart longs to believe in a loving Father, responds to teaching about love and, once convinced that God is love, rests in this as the final conception of a perfect being.

Significant is it, therefore, when we discover that the whole world is tending toward the conception of God as revealed in Jesus. All other religions are judged by Christianity: all are justifying themselves on the basis of Christianity. Missionaries and travelers in the far east report that the religions of the east are reviving, arousing themselves to a new propagation of their faith. They hope to save themselves in the face of Christianity by saying, "What you are being taught in Christianity your native teachers taught." They feel that the nearer they make their religions like Christianity the better chance they have to survive in the struggle. Buddhism

is going so far as to take over bodily the methods of the Christian church, the Christian ritual and the Christian hymns, substituting only the name of the Buddha for Christ. It has reached the point where nothing in other religions that is out of harmony with Christ will stand the test of human experience. Whatever in other religions is true is true because it harmonizes with Christ. When religion reaches the Christian conceptions, therefore, progress stops.

Christ, then, becomes the final and ultimate revelation of God's personality. When Christianity is taught to thoughtful heathen their immediate response is, "That is the kind of God I have long wanted to know. That is the kind of being that God *must* be." After General Booth had sought out and reclaimed a wayward man in London, almost against the wishes of the man himself, the man cried, "Kindness and love! Kindness and love! Then there is a God!" Men long for the kind of God revealed in Jesus.

Mr. T. R. Glover, the famous British scholar, says, "So far as I understand the times in which we live, religion is only possible to the modern man along the lines of Jesus Christ. For the really educated man of to-day there are no other religions. . . . It is Jesus or nobody, and we are still far from grasping the whole significance of what he has to say. . . . For us, apart from Jesus, God is little better than an abstract noun. . . . If we spoke straight out, we should say that God could not do better than follow the example of Jesus. That means that Jesus fulfills our conception of God; but that is not all, nor is it enough. He is constantly enlarging

our idea of God, revealing great tracts of God unsuspected by us."[1] When men cry out, "What is God like?" the reply is, "He is loving like Christ." Some one said, "It is the great glory of God's revelation that it has changed our abstracts into concretes." Man has always theorized about God and believed in his abstract existence: Jesus makes Him concrete and tangible to the mind and the experience as the loving Father. Albert Parker Fitch recently said, "Jesus, ethical and spiritual flower of our humanity, is, *ipso facto,* chief witness to the character of Divine Being. . . . If you want to know what God is like, look at me. He said, 'He that hath seen me hath seen the Father.' What did he mean by that? Not that he, Jesus, was like God, but that God was like him. . . . Jesus said: Read me into God. So far as man can know and understand Him, what I am He is."[2]

God *is:* that is the big idea; not God was or did, but He *is.* God is what Jesus revealed Him to be: he is that yesterday, to-day and forever. All other religions have been gradually achieving the Christian idea of God. Through centuries of experience mankind the world over has been striving to learn about God and all the results gained culminate in Christ. Christ's conception of God proves to be the goal of human thought about God. The religious experience of all peoples, therefore, confirms the conclusion that the ultimate and final conception of God is the Christian God. Humanity everywhere is beginning to realize that

[1] See Glover, "Jesus in the Experience of Men," p. 15.
[2] See Fitch, "Can the Church Survive in the Changing Order?" pp. 65-66.

"Men as men,
Can reach no higher than the Son of God—
The perfect Head and pattern of mankind . . .
The ultimate symbol of Divinity
How can we dream of it? We have not a sense
Whereby to seize it: but in Him we touch
The ultimate symbol of Humanity,
Humanity that touches the Divine . . .
For God has other words for other worlds,
But for this world, the Word of God is Christ." [1]

Jesus also taught that the loving Father is righteous—always does "right" because he loves, and He requires man to be both loving and righteous. He was eager that man should imitate God. Said he, "Be ye merciful even as your Father is merciful"; "Ye therefore shall be perfect as your heavenly Father is perfect." When desirous of making it plain to his disciples how to live he summed up the whole of the Old Testament teaching in the two commandments, "Love God and love your neighbor as yourself," and added his own commandment, "Love until you forget yourself in doing good to others." To make their teaching concrete he said that the law and the prophets might well be summed up in this, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them," gave the parable of the Good Samaritan to illustrate disinterested and sacrificial love, and lived a life of self-denying ministry to show what love should prompt one to do. There is no agreement in all details as to what constitutes the ethics of Jesus. But the type of life a follower of Christ is expected to live is so clearly and so simply described in the gospels that no one can read them without obtaining a very clear picture of what a Christian is to be. A Chris-

[1] See "Sermon in the Hospital."

tian is instantly recognized by the quality of his life: he is just in all his dealings, practices the golden rule, is kind, brotherly, respectful of personality wherever found, forgetful of self in service for others, and labors for the consummation on earth of the Kingdom of God, that social order which shall incarnate the Spirit of Jesus and in which his principles shall be dominant. In the streets of a Korean town a stranger said to a native, "Who is that man?" The reply was, "He is the Jesus man, going to see some one who is sick." In another heathen country the native said, "How these foreigners love us! Would we do as much for one of our own kin as they do for strangers?" Another woman, a leper, wrote to the woman doctor who had cared for her, "Your love-heart is so great that it reached this leper village—reached this very place. . . . Outside body greatly distressed, but inside heart is greatest peace . . . because of God's love and because of the Saviour's grace." A Christian can be detected the world over by his life.

Wherever Christianity goes love prompts a high estimate on personality. The Koreans take a boy at an early age and put him in the men's apartments where he is taught that every man who respects himself must show contempt for women. Christianity exalts womanhood. In heathen countries the sick are neglected, or treated as possessed of demons, or as witches. Wherever Christianity goes there arise hospitals and sanitariums for the care of the sick. Christianity puts such incalculable value upon the child that the extent to which a community is Christianized can be measured by the manner in which it values and makes provision for the conservation and de-

velopment of childhood. In other words, a Christian is like Christ, and Christ is like God.

Not always have the followers of Jesus understood that Christianity is primarily a type of life. Sometimes Christianity has been identified with a set of theoretical doctrines and the chief aim of Jesus is represented to be to maintain those doctrines in their original wording. But we have found that the doctrines thus insisted upon either received scant attention or no attention at all by Christ, and that those whose chief concern is the maintenance of doctrine miss the whole spirit and intent of Jesus. H. G. Wells is right, in the main, when he says, "Of all the blood-stained, tangled heresies which make up doctrinal Christianity and imprison the mind of the western world to-day, not one seems to have been known to the founder of Christianity." [1] Sometimes Christianity is said to be a set of forms,—a certain way of observing the Lord's Supper or Baptism, for instance. But those who make forms primary bring upon themselves all the condemnation Jesus heaped upon the Pharisees. After describing a religious service held by the priest in a prison, Tolstoi says, "It did not occur to one of those present, beginning with the priest and ending with Maslova (one of the prisoners) that the same Jesus, whose name the priest had repeated an endless number of times in a shrill voice, praising him with all kinds of outlandish words, had forbidden all that which was done there." [2] To be a Christian is to be something more than a staunch assistant in maintaining the organized church. Jesus said prac-

[1] See Wells, "God the Invisible King," p. 29.
[2] See Tolstoi, "The Resurrection," p. 201.

tically nothing about the church, and his condemnation of the Pharisees showed that he realized it was possible for a man to be very "churchy" and not very godly, thus

> "Making good the saying odd,
> 'Near the church but far from God.'"

Christ was not opposed to creeds, forms and rituals in themselves. He himself attended Synagogue worship and observed many of the Jewish ceremonies. But he was bitterly opposed to creeds, forms or any other substitute for a certain type of life. As far as any one could make creeds and forms aids to that life, he made no objection. But he pleaded constantly for something more than outward service, or a formal observance of rules. Nothing short of genuine "goodness" would do. To be genuinely "good" was to be religious, to be religious was to be genuinely good. All religious worship and all the machinery of religion must assist in making man good or else they were useless. Christians whose religion ends in emotional worship may pride themselves as did the Buddhist teacher, who said, "My religion has nothing to do with morals; my religion is pure religion," but they will certainly be disowned by Christ. For Christ insisted that genuine religion is a particular, well-defined type of living.

Dr. G. A. Johnston Ross of Union Theological Seminary, earnestly urged this point of view before the young ministers of the Seminary in his opening address in 1920. Said he, "Never as preachers be upset by philosophical difficulties about the content or history of the moral ideal. The spirit which sensible people recognize as worthy of admiration and love has many phases: now it is a spirit

of freedom: now of fellowship: now of service: now of reverence. But the lay mind, untainted by ecclesiastical septic absorption, recognizes it when it sees it. Its presence in mankind has a long and fascinating history: and its future developments are unknown. But for your practical purposes to-day, you may call it the spirit of love, i.e., of respectful ministrant goodwill. *Wherever* you see that, reverence it: you have seen God. *Wherever* you see it, here or in Japan or Africa, understand, if you believe in God, that you have seen Him at work. There is but one God: and goodness,—His work,—has but one source and is one, *the world over.* . . . *Wherever* you go to preach, whether in New York or Astrakhan, your 'end of ends' is to produce this goodness or, finding it, to stimulate it and make it grow." Christ's mission is to produce and stimulate simple goodness. It is significant that the Moderator of the General Assembly of the United Free Church of Scotland recently said, "The creed of the Church of the future will not be an assent to a form of words, but consent to a way of life."

There is widespread recognition at present that Christian living will prove the only salvation of society. Mr. Wells, in his "Outline of History," assures us that the "impulse to loving devotion" is sure to become the foundation impulse of society. Says he, "The impulse to universal service and to a complete escape from self, which has been the common underlying force in all the great religions of the last twenty-five centuries, an impulse which ebbed so perceptibly during the prosperity, laxity, disillusionment and skepticism of the past seventy or eighty years,—that impulse to loving devotion will re-

appear stripped and bare, as the recognized fundamental, structural impulse in human society." Mr. Wells unintentionally expressed the essence of Christianity in the phrase "impulse to loving devotion." Just now it is generally conceded that the only hope of the nations is a national and international life on the basis of the gospel of Jesus.

There is unanimity of opinion among world statesmen that some sort of organization of the nations which will incorporate the principles of Jesus is essential to the peace and stability of the world. Gilbert Murray insists that men of all classes are crying out for Christian internationalism. "It is not only the thoughtful soldier," said he, "bent beneath a burden of intolerable suffering, who is torn by a long conflict between duties, in which he is forced to accept the most hateful as the most compelling. It is the common man and woman, the workman and peasant and teacher, and civil servant and tradesman, who, after this surfeit of hatred, is wearying for a return to love; after this waster of bestial cruelty, is searching the darkness for some dawn of Divine mercy; after this horror of ill-doing and foulness unforgettable, is crying out, each man in his loneliness, for the spirit that is called Christ." Giovanni Pappini, one of the leading writers of Italy, hitherto a skeptic and opponent of Christianity, is now writing a story of Jesus. It is his firm conviction, after what he witnessed in the war, that all efforts of man after happiness by force or cunning fail miserably and that there is no hope save in listening to Christ.

The late war gave all the principles which have dominated nations thus far a chance to reveal their nature

and demonstrate their effects. Very clearly does it now stand out that there is absolute necessity for coöperation, justice, and service if the social order is to be preserved. The neglect of Christ's principles bring dire results. Wherever his principles have been given a trial they have worked for international harmony and stability. Mr. Glover maintains that not one of Jesus' principles "is lost sight of without some tragic decline in the people who lost it, church or no church, some failure to keep abreast of the deep realities, some abandonment of what is essential in human nature. But when men have taken Jesus and treated him so seriously as to risk life and soul on his veracity, we find, as the fourth Gospel put it, 'life and life more abundantly.' . . . Our economics and our nationalism make Jesus inevitable. There is no getting rid of him 'til we have transcended him." [1]

Wells in another significant passage in his "Outline" declares that the very progress of history confirms the universality of Jesus' teaching. Mr. Wells claims to be more enamored of Islam than Christianity and rather insists that it is the most universal of the historical religions. But once his eloquent statements are dissected we find that he is really proclaiming the finality of Christ's teachings. Says he, "What all these religions declare by inspiration and insight, history as it grows clearer and science as its range extends, display, as a reasonable and demonstrable fact, that men form one universal brotherhood, that they spring from one common origin, that their individual lives, their nations and races, interbreed and blend and go on to merge again at last in one common

[1] See Glover, "Jesus in the Experience of Men," pp. 105-6.

human destiny upon this little planet amidst the stars. And the psychologist can now stand beside the preacher and assure us that there is no reasoned peace of heart, no balance and no safety in the soul, until a man in losing his life has found it, and has schooled and disciplined his interests and will beyond greeds, rivalries, fears, instincts, and narrow affections. The history of our race and personal religious experience run so closely parallel as to seem to a modern observer almost the same thing; both tell of a being at first scattered and blind and utterly confused, feeling its way slowly to the serenity and salvation of an ordered and coherent purpose. That, in the simplest, is the outline of history; whether one have a religious purpose or disavow a religious purpose altogether, the lines of the outline remain the same." [1] Not merely because he displays a thorough knowledge of history, but because he has no particular bent toward Christianity, these words of Mr. Wells acquire added force. In effect he declares that the history of the human race, from the beginning to the present, is the story of a gradual growth toward the ideals of Jesus.

It is now recognized, too, that industrial problems can never be rightly solved save on the basis of Christianity. The conflict of labor and capital, the widespread dissatisfaction among workingmen, which has resulted in strikes, lockouts, law suits, boycotts, and threats of revolutions, have forced thoughtful men to consider anew the principles upon which the industrial order should be founded. The conclusion they have reached is that there will come industrial peace only when Christ's teachings become the

[1] See Wells, "Outline of History," Vol. I, p. 584.

dominating principles of industry. Last summer James J. Davis, Secretary of Labor, preached a layman's sermon from a Toledo, Ohio, pulpit in which he said, "If we would follow the Golden Rule, how easy it would be to settle all disputes between capital and labor." David Carnegie, a member of the British Industrial War Commission, says, "I am convinced that every problem in industry can be solved by applying to it the principles of Jesus Christ." "Only more religion in the hearts of both employer and wage-worker," says Roger Babson, the well-known statistician, "will solve the industrial problem." Mr. John J. Walsh, Conciliation Commissioner of the U. S. Department of Labor, says, "We must get back to God's teaching, and we must have brotherly love in our hearts to make our great undertakings go far."

For many years leaders among the laboring men, even the most radical, have been applauding Jesus as their representative, as the embodiment of their hopes. During the late coal strike in West Virginia, the Ohio Trades and Labor Assembly, at Wheeling, adopted the following resolutions:

First, we hereby unanimously declare it to be our belief that the teachings of Christ constitute a platform upon which all men can agree.

Second, we believe that they can be applied to the industrial problem.

Third, we will coöperate with those who will join with us in an earnest endeavor to apply His teachings in the Wheeling District.

Fourth, as further evidence of our sincerity we have duly appointed a committee of three to confer and decide what methods shall be pursued.

There are still some large corporations whose business executives insist that the old wage system, or capitalistic system, unchanged, is the only desirable form of industry; who, like Judge Gary of the U. S. Steel Corporation, insist that "The security holders must be recognized as rightfully in control. Their capital permits the existence, the activities and the success of the corporation. They properly may and ultimately will *dictate* the personnel, the governing rules, the policies, sales and purchases, extensions, and improvements, rates of compensation to employees, including special compensation bonus appropriations for merit, terms and conditions of employment, and all other matters pertaining to the properties and business and management of the corporation. After the honest fulfillment of all obligations to others, they are entitled, not only to a fair and reasonable return on their investments, but to all the net proceeds of the business; otherwise they could not be expected to leave their capital in the enterprise in question. It would not long continue active, or even in existence, if a majority of the stockholders remained dissatisfied. They are the initiative, the sustenance and the life of the corporation." But the large majority of business men are now recognizing that men are of more value than money and that our industrial system should be changed so as to put the welfare of the personality invested above the welfare of the capital invested.

John D. Rockefeller, Jr., represents the prevailing opinions among business men in his "Representation in Industry," where he makes the effort to discover the principles upon which a democratized industry can be maintained,

a democracy which shall give justice to all the parties who have a share in industry. Hardly a week passes that some journal does not contain an account of a scheme that some large concern has worked out for profit sharing, representation of employees, or some plan designed to bring about the reign of justice in industry. By no means is there unanimity of opinion as to the details of the form of organization which is to fully express justice, but it is amazing to note that it takes a large-sized volume just to catalogue the various voluntary experiments that are now being made in the effort to make industry democratic.

Whether it is consciously acknowledged or not an effort is being made to bring about the reign of the teachings of Jesus in industry. Some insist that this is the only hope of preventing an industrial revolution which will equal in its disastrous effects the class rule of the Bolshevists in Russia. The encouraging aspect of the situation is that Christian principles have been tested and have proven successful. A clothing manufacturer of Cincinnati, recently gave an account of how he has attempted to put the golden rule into operation in his business. He has no labor troubles of any consequence, the men are happy, prosperous, and of their own accord take steps to prevent injustice either to employer or employee. The plan now in operation in the Endicott-Johnson Shoe Company was inspected by Samuel Gompers and he asserted that if all industrial concerns operated on this plan there would be no need of labor unions. In one large independent steel company in Pennsylvania the employees did not strike and did not enter into the violent disturbances during the

strike of 1919, because they were so thoroughly satisfied with the treatment they were receiving. The cure for industrial ills is the golden rule, justice, brotherhood—the gospel of Jesus.

Jesus is recognized, also, as the ideal for individual character. Although there are fundamental differences between the races of earth, Jesus serves as the ideal for every race. He combined in himself and in his teaching both the oriental and the occidental virtues. All races fall down before him, saying, "Thou, Christ, art the only ideal for man." From prominent and thoughtful leaders of India come such expressions as these: "Jesus Christ upon the cross represents the highest type and noblest ideal of life that India has ever known"; "It is Christ who rules British India, and not the British government. None but Christ, none but Christ deserve this right, this precious diadem and Jesus shall have it"; "The ideas that lie at the heart of the Christian Gospel are permeating every department of Hindu thought and society, and the Kingdom is coming in India." A converted Buddhist said, "On taking up the study of Christianity I more and more realized the ideal personality of Christ, and at last I had the joy of feeling that through the living personality of Christ, I came in touch with the Truth. The personality of Christ became to me as the longed-for light of the sun. If I could only gaze on it, surely even my miserable self would be drawn upwards." A famous Japanese lecturer upon reading the gospels was astounded and, without seeing a missionary, became a Christian. A convert from Mohammedanism said, "The life and history of Islam afford the strongest psychological argument and the might-

iest historical proof of the inmost irrepressible yearning of the human heart after Christ."

There are wide differences between the successive generations of mankind. But the teaching and the personality of Jesus outspan them all and form the ideal of the twentieth century as the first. Each generation finds in him the full expression of its finest aspirations. Science takes cognizance of the difference between the sexes, but both man and woman equally find in Christ the embodiment of their ideals. Youth, maturity and old age, likewise, find in Christ their consummation. Thus on every hand we find confirmation of Renan's words, "Whatever may be the unexpected phenomena of the future, Jesus will not be surpassed."

"Subtlest thought shall fail and learning falter,
Churches change, forms perish, systems go,
But our human needs, they will not alter,
Christ no after age shall e'er outgrow.

Yea, Amen! O changeless One, Thou only,
Art life's guide and spiritual goal,
Thou the Light across the dark vale lonely—
Thou the eternal haven of the soul." [1]

Crowning service, Jesus brings man into vital relationship with God. He makes God real. When men seek and find him, God's power flows into them through him, God becomes alive in the soul and their spiritual energies are awakened. Their appetite for God becomes keener, their religious emotions more intense, and at the same time their capacity for knowing God enlarges. It is as Glover says, "Jesus all through the centuries has been making the human heart larger, more human and more

[1] John Campbell Shairp.

apt to get hold of God and then to want more of him. . . . For to-day where the will of God, as interpreted by Jesus, is real, where people have come near to Jesus, and catch his Spirit and see things as he sees them, they grow conscious of the call to a higher level; they become sensitive to the suffering of others; they find themselves involved in a great change of life, a thorough rethinking of the principles on which they live—a change swift, impulsive, and instinctive in some, slow, deliberate, and carefully thought out in others; but real in both. It means sin taken out of men's lives, new principles of living given, and a new motive, a new passion; a new power, a new life—God in short. It is all associated with the realization of Jesus." [1] Jesus provides at the same time, therefore, the revelation of the final ethics and the power essential for its realization.

Finally, Jesus says that the secret of life is to believe that God is the intelligent and benevolent Father who controls the universe—to trust His goodness and wisdom where one cannot understand. Standing out prominently in the gospels are two small words, "do" and "faith." Do the will of God as revealed and summed up in Jesus and supremely trust the fatherly goodness and wisdom of God—that is the secret of living. Believe, in utter childlike trustfulness, whatever the facts of the universe or the experiences of life, that God's intelligence and goodness are in control. Here let the mind rest and let there be no worry.

Until we believe God is intelligent goodness, the clamor for explanations cannot be stilled: when we believe that,

[1] See Glover, "Jesus in the Experience of Men," p. 70.

all mysteries are endurable. Try to stop with the idea of laws and those laws will clamor for explanation. Laws are simply man's statement of habitual sequences which he has observed: the something responsible for the sequences remains to be explained. But if the force responsible is said to be an intelligent, free personality acting habitually according to law we have reached the final explanation of the universe. Call the world a perpetual motion machine and both the motion and the machine demand explanation. But if the world is operated by an intelligence it is adequately explained. If it is continually asked, "Why? How?" the reply is that although our minds cannot fathom the mysteries beyond a certain point an intelligence in control of things does render these mysteries endurable.

There is nothing more fundamental and final about our attitude toward God than for our minds to put God on the throne of the world of science. The intellect was given to be used. After it has been worked to the limit of its capacity there still remain undiscovered realms, unsolved problems. Let man follow his intellect therefore as far as it will take him and trust God for the rest and he has the secret of intellectual peace.

There was a man who spent a life-time studying the Greek language in order to gain a better understanding of the New Testament. After his death several papyri and manuscripts were dug up by the archeologist's spade which would have changed some of his conclusions. Another studied the stars. He experimented with telescopes, stellar-photography, calculated the size of the stars, their distance from the earth, their components, and pondered

over whether or not they were inhabited. Just before his death an astronomer, living half way around the world from him, published a book which overturned many of his ideas. Had this student of the stars only had a few months to work he could have changed his conclusions to conform to the new facts and theories. But he died without this privilege. Still another man spent his life in the attempt to discover the cure for the one disease of leprosy and died without having reached his goal. A theologian tried to solve the problems of theology and at his death had not arrived at a finally satisfactory theory of inspiration, of the atonement, and of Christ's person. Even though we know that our present best ideas of God are only provisional, and that other men in the future will find new knowledge of God and his character in Christ Jesus which will put ours to shame, we must continue to do our intellectual best.

But the intellect is by no means all of life. Life was given us not to think about merely but to live, even though with the aid of every instrument that science has thus far invented the ultimate explanation of what life is eludes us, meaningless facts are still left over, and the solution of theological questions still evades us. Every man dies with numerous problems still unsolved. But every day there is thrust upon his shoulders the responsibility of living. While he should struggle to solve these deepest intellectual problems he should be putting the rest of his nature to active use and discipline as well. A professor, who had been a skeptic for years, was suddenly converted to Christianity. His friends asked, "What led you to change your mind so quickly?" He replied, "In

all my thinking on religious subjects I had never before consulted my heart." When he consulted his heart he found his need for God satisfied in Christ. He went on to the end of his days still pondering over theories and endeavoring to solve problems to the satisfaction of his intellect, but all the while he had the satisfaction that comes from living for God and with God.

When Horace Bushnell was a young man in Yale College he was skeptical and discovered that his skepticism was exerting a wrong influence on his fellow students. Led by a growing feeling of his responsibility to influence his fellows for the best, he concluded that he knew two things: that God is God, that right is right. The thought came to him, "What is the use of my trying to get further knowledge so long as I do not cheerfully yield myself to do that which has already been revealed to me?" Then he prayed, "O God, I believe there is an ineradicable, eternal distinction between right and wrong, and I hereby give myself up to do the right and to refrain from doing the wrong; and I believe that Thou dost exist, and if Thou canst hear my cry and wilt reveal thyself unto me, I pledge myself that I will do thy will. And I make this pledge fully, freely, and forever." Making this start he found that some of his intellectual problems resolved themselves, others did not. But throughout his life he grew more and more into the likeness of Christ and found an increasing joy in the companionship of God, in the endeavor to live the Christ life, and in trusting God where he could not see.

It is the experience of many ages that he who has faith in God's wisdom and goodness, in the face of the

facts of life which seem to indicate otherwise, and despite his own unconvincing provisional solutions tries daily to live according to the simple gospel of Jesus, has found the secret of joy and happiness and satisfaction—the secret of living.

This, then, is my *"working faith."* I believe that there is abundant evidence that God is real, even as Edison says, "I can no more doubt the existence of God than I can doubt the existence of myself." I believe that in Christ is embodied God's noblest expression of his ultimate character and nature, even as Theodore Parker said, "In Him as in a mirror we may see the image of God, and go on from glory to glory till we are changed into the same image." I believe there is no higher moral ideal known to man than Christ's ideals and I say with Goethe, "If I am asked whether it is in my nature to pay him reverence, I say certainly: I bow before Him as a Divine manifestation of the highest principle of morality." If only the world will order its industrial, commercial, governmental, educational and cultural life according to Christ's teachings we will have the final and the ultimate social order. I believe that in his teaching and character he embodies the final example for personal imitation, and I plead with Matthew Arnold:

> "Was Christ a man like us?—Ah, let us try
> If we then too can be such men as he."

I believe that through Christ there is conveyed to man a new power, a new desire for God, a new experience with God, a new capacity for spiritual things, a new passion for life. Through him I come to know and experience

in its fullness the love and mercy and the energy of God, and I exclaim with Lecky, "That ideal character presented to the world in Christianity, which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love!" Numerous problems I cannot solve, but I have a *"working faith."* I can try to solve the mysteries, but where I do not succeed, I can believe in the wisdom and goodness of an intelligent Being, believe that He is my Father, and trust His love. This is the secret of life's joy: doing the best one can to follow God in Christ's way and in the strength of God that comes in Christ, and trusting the rest to a loving and wise Father.

We have not treated the problem of Jesus' personality, of his relationship to God. Suffice it to say here that he who reveals the character of God, His purposes for man, the ideal for human character and society, makes God's power available, and teaches the secret of living, deserves the respect of mankind and the undisputed place of leadership. As for me, whether or not I can explain him to my satisfaction or to yours, I shall follow him.

"If Jesus Christ is a man—
And only a man,—I say
That of all mankind I cleave to Him,
And to him will I cleave alway.

If Jesus Christ is God—
And the only God,—I swear
I will follow Him through heaven and hell,
The earth, the sea and the air." [1]

[1] Richard Watson Gilder.

THE END